



# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## Justice Through Fellowship

By Richard Roberts

## The Christ We Do Not See

By Ervin Moore Miller

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## Denominational Evolution

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Fifteen Cts. a Copy    August 18, 1921    Four Dollars a Year

## What We Did

WE DID the largest volume of business from last October 1st to June 30th this year ever done in nine months, in thirty-three years' work of Church Extension. Sixty-six churches received help, with loans totaling \$462,580. This made possible new church buildings for the Disciples of Christ valued at \$1,387,740.

WE DID this, however, by borrowing heavily at the bank in St. Louis, in order to keep faith with the churches promised the loans.

## What We Did Not

WE DID NOT, and as yet have not, closed loans totaling \$398,550 granted to forty-two churches prior to October 1st, 1920.

WE DID NOT, and as yet have not, granted loans to fifty-one churches that have filed applications since October 1st. These loans asked for total \$418,750.

WE DID NOT permit sixty-three other churches that wrote asking for help, to even file applications for loans. The reason is obvious.

WE DID NOT permit still other churches writing us—fifty-nine of them—to file applications for loans to build parsonages, even though the National Convention of last year authorized the Board to help build homes for ministers. Same reason!

## What We Need

WE NEED at once a half million dollars to close the loans already granted, to be able to grant the applications now on file, and pay the bank what we borrowed.

WE NEED within the next few years an additional million dollars to be added to the \$1,800,000 we already have in the Church Extension funds, to meet the demands of the greatest building campaign, now setting in, that our brotherhood has ever experienced.

WE NEED, therefore, a great offering in September from all of our churches. The opportunities are unprecedented, the needs are real and urgent, the appeals are heartfelt. What will your answer be on Church Erection Sunday in September?

"SAY IT WITH DOLLARS"

*Send your church erection offering to the*

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MISSIONARY SOCIETY**

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MATTHEW ARNOLD once wrote to Charles Reade, the English novelist: "The old Bible is getting to be to us literary men of England a sealed book. We may think that we know it. we were taught it at home; we heard it read at church; perhaps we can quote some verses, or even passages; but we really know very little of it. I wish, Reade, that you would take up the Old Testament and go through it as though every page were altogether new to you—as though you had never read a line of it before. It will astonish you."

*The reason of the wide popularity of the recent versions of the New Testament is simply that they aid the reader in coming to its messages with a sense of freshness. The pages glow with new interest. We recommend as the very best new translations the following:*

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# The CHRISTIAN CENTURY

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## EDITORIAL

### "England Has No Time for God"

DOLEFUL indeed are the voices that reach us from England today. Moral collapse, spiritual indifference, industrial chaos seem to have settled over the motherland like a blight, filling the finest minds with a disappointment akin to dismay. James Douglas writes for the London Daily Express a vivid article with the refrain, "England has no time for God," and the picture he paints is dismal to the point of despair. "Never in my lifetime has religion ebbed so low. Never has the spiritual pulse of the nation beat so feebly." Churches and chapels, with few exceptions, are empty. Something like soul sickness has seized the people, all classes alike, driving them mad for pleasure in which there is no joy, a mania for materialistic indulgence, for stimulation of the senses, for exasperation of the nerves. Hard, set, serious faces bent upon some witless delight, some brainless sport, are seen in every rank of life. The time is devoid of tenderness, wistfulness, merriment, and young people hurry from dance to dance, from game to game, like haunted automata." Bishop Hensley Henson, in an interview in the London Telegraph, confirms this drab, spiritless outlook, describing modern society as the anti-Christ: "I confess I see a dark hour for the higher life of humanity. We are living in an age which has rejected religion. It is not only indifferent to Christ, it is anti-Christian. Materialism has for the moment triumphed, and it can only work destruction." With which Dr. Selbie agrees, declaring that "England is pagan. The people of this country do not know what Christianity is. Nonconformists have played the fool." Mayhap it is the black hour before dawn, but it is surely a "dark night of the soul" through which England is passing; and not unnaturally it has provoked a revival

of apocalyptic religion. How much do these descriptions of English life differ from American life? America, too, is ill at ease, vexed of soul, bereft of great moral leadership, and distressed by a profound spiritual malady. But the tide will turn. There will be a great slump in immorality, a panic in the pig markets of sensual cynicism. There is hope in the very vileness of the times—they are too bad to be true. England and America must find time for God!

### The Glory of Organizing New Churches

A CITY mission secretary of a mid-western city claims the glory of organizing a hundred new churches for his denomination through a period of years. He was called a success by all of his confreres on the city mission board. When his successor came to the office, he worked himself literally to death. This man declared confidentially to his friends: "I spend nearly all my time sitting up with sick churches." Some of these churches died, and he had to conduct the funeral services. When this city mission secretary died from overwork, few heralded him for the great man that he really was. He had not been a church-organizer. Instead he had favored the policy of merging a number of needless churches with churches of other denominations that were adjacent. In days gone by all that was necessary for the organization of a new church was the determination upon the part of some ecclesiastical official that a given city or neighborhood should have a church of Blank denomination. A canvass was instituted, the faithful were gathered together in a hall, missionary funds were appropriated and the denomination planted itself in advance territory. In some of the larger cities comity commissions of the city federations now prevent this waste of church resources. A few



states have developed the comity idea so that it is no longer permitted to organize churches in rural sections by such hit and miss methods. Probably no comity commission has ever resisted a bonafide demand of any neighborhood to have the kind of church that it wanted. Local demands usually take another form than the increasing of the number of ecclesiastical institutions. Most neighborhoods want fewer and stronger churches. Meanwhile what about the hero who continues to organize churches hit and miss, sometimes in defiance of all comity agreements of his denomination? Shall we continue to crown him as the most loyal and successful of all the sons of the church? Is it not time to curb the activities of such churchman as divert their functions from proper kinds of church extension to the improper?

### "China, Captive or Free?"

THE story of modern China, and the dealings of other nations with it, suggest burlarization as a synonym for civilization. No one can read the carefully documented history of that long-continued pillage, plunder, and outrage, as the facts are marshaled by Dr. Gilbert Reid, director of the International Institute of China—an enterprise worthy of the friendship and support of all men of goodwill—without a blush of shame and disgust. From the time when opium was forced upon China to the present, it has been one robbery after another. The notable volume by Dr. Reid, asking the question, "China, Captive or Free?" comes at a timely moment, in view of the proposed parley about problems in the Pacific, and ought to be read all over America, if only to show our people the unhappy part which our own government had in the intrigues which now involve China in a net of difficulties and dangers to herself and for the world. Now that it can be told, the telling shows that no government on earth can be trusted when it works in secret, without the discipline of publicity. It divulges acts hitherto kept hidden, revealing the ruthlessness with which China has been treated by those who feigned to be her friends, and all for grab and gain. It is a stirring appeal for justice, and a stinging indictment of the complacencies of modern religion which seeks to Christianize China at the expense of its political and economic enslavement. Dr. Reid has given his life to China, and he is more widely acquainted with the official and literary classes of the country, both the old mandarins and the leaders of Young China, than almost any one else. He writes a calm, impersonal, impartial record, and the bare facts make an eloquent appeal in behalf of common decency and against exploitation and brigandage.

### Imported Americans at Ellis Island

MR. FREDERICK A. WALLIS, commissioner of immigration, in an address at Plymouth Church, Brooklyn, recently, discussed the work which he has in charge in a most illuminating manner. The immigrant, he said, is here, and has always been here, thirty-four million people having entered the United States through that gate. Indeed, it was the immigrant who founded the

country, developed it, fought for it, and made it what it is. At present three thousand immigrants enter our country every day, and the problem is to select the kind we want and can assimilate. Selection on the other side is better than rejection here, since it saves untold hardship and disappointment. Greedy steamship companies and passport forgers, working together, make for misery and tragedy to poor, ignorant people. Another problem is the distribution of immigrants when they are admitted. Today, if a line were drawn from the northwestern corner of Minnesota down to the lower corner of Illinois, and then eastward to the Atlantic, it would mark the area where eighty per cent of the immigrants stop. Only three per cent percolate into the southland. Some means must be devised for sending the newcomer where he is needed, and where he will be happiest, and where he would find more favorable conditions under which to rear his family. Americanization, said Mr. Wallis, is a work of patience, not of pressure; and we must begin it by admitting only such people as are sympathetic with our ideals, or can understand them. At any rate, the commissioner has cleaned up the island, made it more homelike, adding the human touch to official routine, and furnishing entertainment to beguile the tedium and suspense of waiting—especially music, which is the universal language of the world. He insists that the whole question of greeting and receiving these newcomers to our shores must be taken out, and kept out, of politics, and that they be treated in a manner worthy of the dignity of our nation and of their worth to it.

### Get Ready for a Hard Winter

FAMINE stalks in the alleys of the great cities. The liberty bonds and small savings accounts have been gradually consumed and many families are even now, in the middle of the summer, next door to want. The Commission on Immigration and Citizenship of the Chicago Y. M. C. A. has decided to inaugurate a campaign of publicity to prepare the public for the dire things that seem about to happen. This commission is authority for the statement that on July 1 in some parts of the state there were as many as five men for every opening for employment. The city of Chicago has large numbers of men sleeping out of doors and begging their daily bread. The first touch of real winter will drive these men indoors. The commission urges that the lodging houses of the city, which have fallen into disuse during recent years, be made ready for the demands that are sure to press upon them during the coming winter. The churches are also warned that they too must prepare to lend a helping hand. Where it is possible to do so groceries should be bought up at the summer prices against the need of the coming winter. In the city of Chicago it is prophesied that there will be at least two hundred thousand men out of employment when the snow flies. These must have a minimum wage of a hundred dollars each to get through the winter. This means that special plans for employment must be devised, which will cost \$20,000,000, a sum of money rather staggering when one begins to grasp

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its meaning. Meanwhile every influence should be used with congress to seek the cause of the present depression and adopt adequate remedies. The goods of the United States are being driven out of the world markets by the competition of reviving European countries. Nations that would buy of us are unable to do so because of unfavorable exchange rates. If these rather common assertions about the economic situation are not correct, then the truth should be found and some kind of remedy devised. Poverty in the richest nation of the world is an absurdity amounting to a social crime.

### R. J. Campbell's "Life of Christ"

**O**FTEN during his ministry at the City Temple, Dr. Campbell was urged to write a Life of Christ, no doubt because he had made Christ a living reality to so many seeking and hitherto baffled souls. Now at last he has fulfilled that request; but it is not the great Life of Christ for which we have been waiting—for that he has neither the scholarship nor the literary gift. In many respects the present Life is different from what it would have been had he written it while minister of the City Temple. His attitude, his point of view have changed. Unfortunately the book is abridged, owing to the exigencies of the printing situation; but that is hardly to be regretted, since the homiletic instinct prevails, and he promises to follow this volume with a homiletical commentary on the Gospels. The book is inscribed to his old friends at the City Temple, and to the members of Christ Church, Westminster, of which he is now vicar. No doubt every man unconsciously portrays that in Christ most akin to himself, and so we find Dr. Campbell at his best when interpreting "the wonderful winsomeness" of the Master, as Papini, who fell in love with Jesus while reading the Gospels to the peasants, sees him as "terribly and fearfully alone, unable to make his immediate followers understand." The book is rich in insight, in spiritual charm and beauty, making us feel the majesty of the Master, the spirit not of this world, the unearthliness that clung to his every word and gesture. What we need is a Life of Christ for our time—scholarly, popular, spiritual, written with artistic stroke, in full light of modern knowledge and ancient faith—to be for us what Canon Farrar's Life of Christ was to his day. Who is sufficient for such an undertaking? Can any of our readers name the man for the task?

### The Gospel of Safety First

**T**HE good doctrine of safety first has developed in modern industry an order of preaching friars who are going through the country expounding the duty of taking no risks. A number of years ago Mr. Charles B. Scott, a business man of the little city of New Albany, Ind., saw some children dragged out from under a street car that had run around a dangerous curve. The horror of that day set his mind working on the task of preventing similar accidents. His suggestions to the street railway company embodied the fact that not only should the

railways provide for public safety, but the people themselves must be taught not to take needless risks. He now has a safety bureau in Chicago and his agents talk to electric line operatives all over the middle west. The electric lines can afford to maintain this organization, for the reduction in the number of accidents makes it good business. Other lines of business now have their safety first program. The iceman is confronted with a sign warning him of slipping under a heavy load of ice, or counselling him not to carry his pick where it will injure his fellow workman. In the steel foundries there are signs that warn of dangerous spots in the factory. Through this safety first propaganda thousands of lives have been saved during the past few years. The education of the public has proved more difficult than has the education of the workmen. The "jay-walker" still wanders across the street in front of moving traffic. People still get off the street car backwards or bathe in spots where warning signs are placed. The children can be reached in the public schools, but the problem of the adult is more difficult. The classes and forums in the local churches might find in this cause a source of interest, and might help forward a movement which still has much to do to make human life as safe in this country as it ought to be.

## Denominational Evolution

**I**F it is not strictly true, as our more modern psychologists and sociologists affirm, that the growth of the individual recapitulates the stages of development of the race, it is at least obvious that the evolution of society is much like the progress made by the child in the attainment of maturity and culture. It is not a rapid process. It has in many instances unpromising beginnings, and along the way there are times of reaction and apparent futility. It is only by struggle and self-discipline that the fair objectives of competent knowledge and serviceable character can be reached.

A denomination is not different from any other form of social organization in this regard. It usually takes its rise from some impulse or necessity on the part of a group of devoted people, or a single strong personality. It is the response to some deeply felt want in the area of religion. But it generally passes through many phases of partial realization of its ideals before its purpose is won, if that time ever arrives. And those of its adherents who survive to study its history in the long perspective of years may find much to give pause to their enthusiasm in its divergences from its first motives.

The Disciples of Christ are an admirable example of this evolutionary principle. They have many features that make the study of their career of interest to the student of contemporary religious history. They are of American origin and growth. From the beginning they have partaken of the vigorous life of the central and western portions of the country. They have had no formulated creedal statements to shape or safeguard their doctrinal

development. They have had little of the academic temper. They have tended to the practical enforcement of a few comprehensive ideas, and the expansion of their influence by evangelistic rather than by academic means. It is of interest therefore to observe the variety of subjects with which they have busied themselves, with the naive conviction that these were in some manner related to their central and historic purpose—the advocacy and promotion of Christian union.

One of the first phases of their growth was a curious aversion to such organized forms of Christian service as those performed by the Bible societies and the Sunday schools. Convinced as they were that the union of Christians was the dominant need of the hour, they conceived all human devices and institutions as hostile to the primitive simplicity which they associated with the apostolic, and as they believed, united church. It did not seem to them possible that modern plans of operation and instruments devised for the promotion of religious work could be anything less than departures from the ideals expressed in the New Testament. For this reason they not only refused participation in the activities of these cooperative organizations, but denounced them as human schemes which were in direct opposition to the spirit and program of the gospel.

In a similar manner they declined to commit themselves to any missionary organization, whether interdenominational or of their own creation. It was many years before their first missionary society was projected, and then only after a long campaign of instruction, which had to overcome the prejudices aroused by the first mood of reserve. One of the reasons why missionary education proceeded so slowly among them, even after the leaders of the movement had committed themselves to the enterprise, and even Mr. Campbell had been made the first president of the organization, was the hang-over of the first mood of antagonism to any plan which could not produce a New Testament precedent.

Like most other religious bodies, the Disciples passed through a period of millenarian interest. Fortunately for their later intellectual development, this came early, and once safely endured, like the mumps and the measles of childhood, it has never seriously affected them since. The Millerite movement was at its height in the days when the Disciples were just maturing their strength. Mr. Campbell was influenced to no small degree by these speculations. But he could never accept the interpretations of the premillennialists. His was rather the attitude of expectancy which associated the millennial era of peace and goodwill with the unification of believers. He used to some extent the vocabulary of the apocalyptists without committing himself to their vagaries of times and seasons. In that manner the crisis of millenarian propaganda was safely passed, and never since, in spite of the tides and ebbs of the cult, has it had much significance for the Disciples. In this they have been fortunate beyond some of their religious neighbors, like the Baptists and Presbyterians, for example, who appear just now to be in the throes of this periodic resurgence of apocalypticism.

The Disciples also had their struggle with the problem

of adjustment to modern methods of worship. Long and bitter were the controversies waged over the use of instrumental music in the churches. One whole section of the denomination fell away from fellowship with the main body on the ground that organs and missionary societies were human or satanic contrivances. And there are still some congregations who maintain stoutly their right of protest against the unholy thing.

As was to be expected, the Disciples passed through the critical period of controversy over the scientific movement in relation to the world order and the literary and historical investigation of the Bible. In this they were like most of the religious bodies which were in any manner touched by the modern spirit of inquiry. Of them, as of the rest, it may be said that evolution and biblical criticism divided them into two camps, without resulting in any serious cleavage of organization. Those questions have now largely ceased to have significance for them. Even those of their numbers who cling with tenacity to the conservative views find it difficult to interest a generation all of whose younger members have gone to school in the atmosphere of scientific study and the historical method.

But probably the most curious phase of Disciple history has been the settled and obstinate aversion of a portion of the body to the forms of Christian cooperation which the present period has witnessed with growing satisfaction. The one principle to which the Disciples were committed by their origin and history was Christian union. They would have been supposed accordingly to hail with satisfaction all approaches to this desired consummation. Yet surprisingly enough a considerable portion of the body set themselves resolutely to the denial of any interest in any form of unity which did not assume integration with the Disciples as its basis. In this regard they were as determined to force their interpretation of the Bible and of Christian history as the Roman Catholic or the Anglican parties. It was this attitude which for years led the majority in the conventions of the Disciples to withhold their assent to any form of church federation, even as a step toward the unity they were advocating. It has been this spirit which to the astonishment of friends and the dismay of progressive missionaries has made the Disciples the one outstanding non-cooperative force in certain movements toward unity on the mission fields.

But none of these attitudes of mind really interpret the spirit and temper of the significant and growing portion of the Disciples. With the increase in the spirit of devotion to education, and with the larger emphasis upon the principles of freedom and fraternity to which they are obligated by their beginnings and their later development, they are increasingly outgrowing the immaturities and crudenesses which have marked some stages of their history. Were it not so they would invite and suffer the fate which has befallen all stagnant and unprogressive movements in the past.

And this is the story of all the religious bodies that have survived the years of their inception. None of them has escaped the retarding and limiting influences of insistence upon side issues, and the temporary magnifying of sec-

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ondary ideas to places of primacy. Every denomination would do well at times to study its history with a humbling sense of the effort, time and money that have been wasted upon futilities which had nothing to do with its central purposes, or with the promotion of Christianity. In the light of such by-products of the spirit of partisanship and obscurantism the real progress made can be the more readily discerned. And in like manner the great objectives may be disengaged from obstructing and subordinate issues.

## The Night Blooming Cereus

### A Parable of Safed the Sage

WE have a friend who rang our Telephone Bell, and spake thus unto me and Keturah,  
Come over to our house, and see that ye hasten; for behold, our Night-blooming Cereus is about to Bloom.

Now if he had called the half of an hour later, my Night-blooming proclivities would have been hard at work in slumber: for it was Bed Time.

But we put on our Wraps, and went over. And Keturah dolled herself up a little, but not too much. For she knew that there would be others present. For the friends who invited us warmed up the wires and called in all their friends. And there was quite a Bunch of us when we all arrived.

Now it had been many years since I had seen a Night-blooming Cereus in Bloom, and I had rather forgotten what manner of plant it was. And when I beheld it, it was as uninviting as any Cactus before Mr. Burbank laid hold upon it and sheared off the spines thereof. For this was by no means spineless.

But while we waited, the plant got busy, and there Bloomed a Marvelous wax-like flower, which opened its graceful petals in such beauty as I had seldom seen. And all who were present admired it with much rejoicing.

And I wondered at the creative wisdom which had put so lovely a flower on so uninviting a stalk and caused it to Bloom in the Night.

And I considered some men that I have known, who are rough and crabbed and unattractive, but whom I have detected doing kind deeds, and acting as if they were ashamed of it. And I once knew a man who was thought to be a Miser, but who was secretly generous. And I knew a man who was gruff and repellant, but who was kind of heart, and who hid his good deeds.

And it came to pass, once upon a time, that I knew a man whom every one counted the Meanest Man in town. For his disposition was like unto the Cactus, and no man dared come nigh unto him. But there came a time of calamity, when courage was needed, and he proved himself brave; and a time when kindness was needed, and he proved himself kind; and a time when generosity was needed, and he proved himself generous.

And I said, The wonders of the world are many, and among them, both in the world of flowers and the world

of men, is the Night-blooming Cereus. For the night which hideth one sun bringeth out many stars; and the darkness which shutteth up most flowers bringeth out a few. And those few are most rare and wonderful.

BY THOMAS CURTIS CLARK

### On Rereading Keats

THE dew was on your brow, fair child of dawn;  
Your vision was unwearied by the day,  
Which wears upon us sore who tread the way  
From youth to age. Earth's woe lay light upon  
Your buoyant heart, which had the native grace  
To carry spring into the winter drear.  
Life's discords changed to music for your ear,  
As sorrow bloomed in smiles upon your face.  
Ah! would your gift were ours, whose souls are dead,  
Slain by the subtle fiends of greed and pride;  
Love on a golden cross is crucified,  
And from the harp of life the song has sped.  
Breathe into us, who faint, your vital breath;  
Release our spirits from the gyves of death.

### Prayer

DENY me, Life, the prize of gold  
And fame's alluring gleams,  
Then, if you must, hearts' love withhold,  
But leave to me—my dreams!

### Knowledge

THEY list for me the things I can not know:  
Whence came the world? What Hand flung out the  
light  
Of yonder stars? How could a God of Right  
Ordain for earth an ebbless tide of woe?  
Their word is true; I would not scorn their doubt,  
Who press their questions of the how and why.  
But this I know: that from the star-strewn sky  
There comes to me a peace that puts to rout  
All brooding thoughts of dread, abiding death;  
And too I know, with every fragrant dawn,  
That Life is Lord; that, with the winter gone,  
There cometh Spring, a great, reviving Breath.  
It is enough that life means this to me;  
What death shall mean, some sunny Morn shall see.

### Friendliness

THE wonder of the mighty pyramids,  
The stateliness of Athens' noblest shrine,  
The majesty of Taurus, grim and old,  
The grandeur of the castles by the Rhine—  
I quite forget them all, if I may hear  
The purple martin's note of friendly cheer.

# Justice Through Fellowship

By Richard Roberts

THE mind of Jesus was much occupied with the question of offences and their forgiveness. William Blake was right when he said that "the religion of Jesus is perpetual forgiveness of sins." So largely did this matter of forgiveness loom in the thought of Jesus that when he was teaching his disciples to pray, he added to the petition for forgiveness the clause—"as we forgive those that trespass against us." And in order that there may be no mistake about the matter, he returns to the point at the end of the prayer—and it is the only point that is so emphasized—"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Only the forgiving are forgiven. We are to forgive seven times in the day, and unto seventy times seven. And Jesus was only living out the logic of his own precept when he prayed on the cross—"Father, forgive them; for they know not what they do."

But what is forgiveness? It is plainly something more than a forgetting of injuries, merely letting bygones be bygones. In the parable of the two debtors Jesus likens sin to a bad debt and the forgiveness of sin to the writing off of a bad debt. But this does not convey a complete picture of what forgiveness is on Jesus' own showing. The creditor might write off the debt simply because it is no longer any use to keep it on his books. But forgiveness means that he begins to do business again with the man on the old terms. Forgiveness is not the obliteration of the injury; it is the reconciliation of the parties. It is the resumption of fellowship.

## THE GRACE OF FORGIVENESS

Is the duty of forgiveness unconditional? The answer is plainly No. For Jesus speaks of repentance as the condition of forgiveness. "If he repent, forgive him." But there is after all something much greater than the duty of forgiveness; namely the grace of forgiveness. The grace of forgiveness does not wait for the repentance but goes out to provoke the repentance. This is the essential meaning of the hard sayings about the other cheek and the second mile. Jesus was not laying down specific injunctions to be obeyed literally. That was not his way. He was dramatizing a very important and far-reaching principle. What I have to do with an offender is not to break his head, but that much more useful and tremendous thing, to break his heart. That is also Paul's point, when he bids us feed and give drink to our hungry and thirsty enemy. "For in so doing thou shalt heap coals of fire upon his head." It is the Christian purpose towards an enemy to turn him into a friend.

So that we come to something that looks like an absolute principle of conduct. So far as we may speak of a law in Christian ethics, there is a law there. It is the Christian thing to forgive unconditionally and utterly—to forgive not on repentance, but to forgive in order to bring repentance. And from this it is no unfair inference that Jesus regarded

the restoration of a broken fellowship as a permanent and characteristic reaction of the Christian spirit. The emphasis that he lays upon redress and restitution by one who has offended his brother points the same moral from the other side. Perhaps here we have a clue to the radical principle from which the ethical philosophy of Jesus has its source.

We can best perhaps follow the matter up by contrasting Jesus' prescription for the treatment of offenders with the current conception and practice of justice. The popular idea of justice gathers around a doctrine of rights—rights of the individual or of the group. In effect, it resolves itself into an affair of safeguarding or redressing the balance of rights. It is concerned with the balancing of conflicting claims, with matching offence and penalty, injury and redress. Law is in the main the definition and orderly arrangement of a body of equities,\* and the administration of justice has to do with the restoration of the equities when they are broken or, as in the matter of "injunctions," with forestalling a threatened violation.

## FAILURE OF JUSTICE

Of the value and the limitations of this popular conception of justice as an organ of social progress, this is perhaps no place to speak. Two remarks may, however, be made somewhat summarily: first, that it inevitably makes even at its best for a static condition of society, for its concern is with the defence of the existing social equilibrium; and second, that in its application to crime, it has not only notoriously failed in diminishing the volume of crime, but has succeeded in creating a criminal class. In punishing crime, it appears to be preserving a superficial equilibrium, but it actually aggravates the subcutaneous moral anarchy that leads to crime.

The conception of right† which underlies the popular view of justice is the integrity of personal or group rights. Justice which is the affirmation and vindication of these rights works chiefly by means of prohibitions and deterrent penalties. I suggest that the real distinction of the Christian ethic is that it repudiates this doctrine of rights and substitutes another for it.

Jesus was once asked to compose a family dispute about a dead man's estate and to restore the violated equity of the position. Jesus declined to do so, and his comment on the affair was: "Beware of covetousness." Plainly the right that he saw was not vindicated by the adjustment of conflicting claims; and the real and ultimate right required conduct that removed the moral root of the conflict. The justice that he desired is not satisfied with securing the outward equities of the case, it requires the reconciliation

\*It is perhaps necessary to say that the term *equity* is not used in this paper in the technical sense which it has in law.

†It may be as well to point out that the difference in meaning between right and rights can best be grasped by remembering that the antithesis of right is wrong, while the antithesis of rights is duties.

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of the parties in the case. Obviously in such an event the equities will take care of themselves.

The ethic that derives from this conception of right may be defined as the practice of reciprocity, mutuality, fellowship. The ethically right is that which creates, deepens, expands fellowship and restores it when it is broken. The ethically wrong is that which denies and hinders fellowship. Beneath this is an assumption of human solidarity with its corollary of the continuity and therefore the radical identity of all personal interests. *Our common life today is ordered, and justice is administered on the basis of a doctrine of individual rights that are always potentially in conflict. The ultimate right as Jesus saw and taught it, was based on a doctrine of human interests that are always in fact identical.* The Christian ethic is essentially the practice of self-identification with the other man—what the New Testament calls love. And the love of enemies, as Dr. Forsyth has well said, is but love being true to itself through everything. An understanding of the redemptive power of forgiveness is the best clue to a proper valuation of Jesus' ministry.

#### RIGHTEOUSNESS AND PEACE

It should now be plain why the Christian ethic is incompatible with war. While the war was on, we heard much about righteousness. Some of us were charged with preferring peace to righteousness. To which we made answer that our objection to war was that it only brought peace and never did or could bring righteousness. The difference between us and many of our friends was not a difference of preference between peace and righteousness but a radical difference in our conception of righteousness. They accepted a conception of righteousness that was based upon the sanctity of rights that are always potentially opposed to one another and a conception of justice which requires the violent vindication of violated rights. But it is intellectual confusion to call this righteousness Christian. It is Judaic, individualistic, anything but Christian, if the New Testament is the norm of Christianity. For the New Testament righteousness is love, fellowship, solidarity, reciprocity; and war both in its processes and results is a denial of this righteousness all the time. And if any one questions the truth of this view, well, let him look out upon the world as it is today in the wake of the recent conflict.

But the same ground leads to criticism and opposition to the present penal methods which are the rule in the whole of Christendom. A Christian society may exercise a "redemptive restraint" upon a criminal, but it will not at all be concerned with punishing him for his crime, but rather with curing him of his criminality. It will endeavor to restore him and fit him for fruitful fellowship with his fellowmen. Indeed the first thing that a truly Christian society would do would be to establish a new diagnosis of the economic and moral misfit in society. It would treat all moral anarchy not as a danger to be suppressed but as a disease to be cured. It looks indeed as though Samuel Butler and the pioneers of the psycho-analytic method were yet to be proved to be more Christian than the Christians in their attitude to this particular problem.

The application of this principle to the racial problem is obvious enough. It is certainly a denial of Christianity that any nation should permit within its society the existence of a class or race condemned to do its menial work in perpetuity. The denial of fellowship to the colored people in America by their white fellow citizens is not alone a failure to live up to the logic of the proclamation of emancipation; it is also a denial of the essential and obvious Christian principle of solidarity. In a community in which any class has to fight for its rights as against another class, it is palpably impossible to speak of its Christianity. And if the difference between the cultural level of the two races be a barrier to fellowship, then it is the plain duty of the white man to give the black man a full opportunity to rise to his own cultural level in order that there may be fellowship. The standard of Negro education in some of the southern states is very much to the point in this connection.

The international problem will find its solution only by the acceptance of Jesus' doctrine of right. More than a century ago, Adam Smith saw that even the economic interests of the nations were really identical, that the prosperity of the one was the prosperity of all. That was why he advocated the removal of all barriers to the free exchange of commodities and became the exponent of free trade. But free trade became competitive trade, and lost that character of free reciprocity which Adam Smith had in mind. Free trade as we know it is not the Christian ideal for international economics. We shall have to establish a more positive and orderly reciprocity. *Laissez faire* is certainly not a full interpretation of the law of love.

#### INTERESTS ARE IDENTICAL

The fundamental problem at this point is to persuade nations that their real interests are after all identical. The peace treaty has been fashioned wholly on the assumption that while the allies have certain immediate common interests, they have no interest in which the central powers have any share. And for that reason the peace treaty is a treaty of anything but peace. And the fact is and remains that there can be nothing that can be described as peace until the nations have accepted a doctrine of common international interests as the governing principle of their foreign policies. Here we are of course confronted with a problem of education. There will, for instance, have to be a revolution in the teaching of history and geography—a teaching of history which will lay the major stress upon the elements that have made for human unity rather than (as is at present the case) upon those which have made for conflict and war—and a teaching of geography which will assume at the start that a frontier is a line at which the peoples meet, and not a wall by which they are separated, a rendezvous rather than a partition.

This memorandum can do no more than outline the general direction which must be taken if the ethic of Jesus is to be translated into policies and programs of social growth. The one point that must be clearly kept in view all the time is that the Christian aim is the creation and the stimulation of fellowship in every part of life. The opening message of Jesus was the proclamation of the

great prophet of the exile: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And his closing word in prayer with the disciples before his crucifixion was that they might all be one. The region of life in which this problem presents the greatest difficulty at the present time is that which we broadly designate as the social, with special reference to industry. Here we are confronted with the great class-antagonism which has been created by the modern capitalist system of industry.

#### THE REAL PROBLEM

It is frequently said by benevolent capitalists that the interests of capital and labor are identical. But while industry is regulated on the profit-system and while labor is subject to the wage-system it is difficult to see how the interests of capital and labor are identical. Of course, the *real* interests of members of the capitalist class and of members of the working class are identical; but these are not the interests referred to in the current discussion. But neither the human interests of either class nor the material interests of the working class are served by the system as it operates today. It is plain that there can be no fellowship in this region until industry is organized upon a basis other than the profit-and-wage system on which it is organized today. Our problem therefore is to remove this hindrance to fellowship without denying fellowship in the act. For it is as sure as anything can well be that any attempt to reorganize industry upon a basis of something nearer equity even (not to speak of fellowship) will be bitterly resisted by large elements of the possessing classes. It does not belong to the present paper to discuss the solution of this difficulty. Here it is intended only to state the problem.

#### TRANSMUTATION OF VALUES

It has, however, to be pointed out that it is useless to speak of interests that are identical to all men without some attempt to define them. Yet the definition is full of difficulty and it can only be attempted in very general terms. It is clear that if the basis of our common life is to be shifted from the present doctrine of particularist rights to a doctrine of universally identical interests, there must be something of the nature of what Nietzsche called a transvaluation of values. And speaking roughly the translation must be from the material to the spiritual values of life. Men will never see that their interests are identical so long as those interests are conceived in terms of money-values as they are conceived today. If it is my interest to get as large a portion of the cake as I can, then by no showing whatsoever can my interest be identical with that of my neighbor who also wants as big a bite of the cake as possible. For the cake is after all at any particular moment very definite and limited in size. Men's interests are identical only in those regions in which every man can obtain all that he has capacity to receive without impoverishing any one else; and when a man reaches suffi-

ciency in these things, he inevitably relegates to a subordinate place the material goods in the acquisition of which the good of life is today supposed to lie.

The ascendancy of the economic motive provokes and perpetuates conflict; and it is only as men receive the sovereignty of spiritual values that the economic motive can be dethroned. And the sovereignty of spiritual values implies practically two things—first, that the acquisitive life is supplanted by the creative and redemptive life, that the chief end of life is seen to lie in the doing of works of love and beauty; and second, that the priority of life is established as against every institution, political or religious, every dogma, theological or economic, every system whether of business or of government. It is a recognition of the centrality of the soul for thought and action; and a refusal to subordinate the human spirit to the requirements of church or state or market. Such a recognition is dynamic. The awakening of the soul to the sovereignty of spiritual values inevitably leads it to a crusade against those conditions, economic, political and social, which restrict it in its creative growth.

## The Lion in His Den

By Lynn Harold Hough

THE Lion owned a comfortable cottage by the sea and here he spent most of his summers. The matter of travel was always a painful and trying experience, but this virile invalid insisted upon taking certain journeys in spite of the suffering they involved. He was always particularly bright and keen when traveling. Then you were sure to see what I once called his "soldier's smile." He flushed a little angrily when I used this phrase and I never brought it out in his presence again.

This particular afternoon he was lying on a couch by an open window overlooking the Atlantic. Beside him was a table with the usual assortment of books and papers and magazines. There was a little sparkle in my friend's eye as I entered the room. He went at once to the subject in his mind, as was his way.

"I've just finished reading William E. Dodd's book on Woodrow Wilson," he began. "This professor in the University of Chicago has done a notable piece of work."

He held the book in his hand, turning the pages easily for a moment. Then he went on.

"Professor Dodd is a man of the south with the instincts and attitude of a southern gentleman. He is a democrat whose democracy is deep in his blood. He is a man of social enthusiasm, awake to all the fresher currents of contemporary life and thought. His style is direct and energetic. There is very little charm of phrase, and there is no subtle or delicate coloring in the writing of paragraphs. But he has a story to tell. He has made a long and careful and industrious and scientific investigation. And he tells the story with conviction and with power."

Once again my friend waited a moment. Then his voice became a bit more vibrant.

"What a story it is!" he said. "This tale of a man who dared to take the ideals of a Presbyterian parsonage into

the councils of the nation. It is the story of the greatest dream which has been dreamed in our time, and he found the dream in the New Testament."

"One man with a dream at pleasure,  
Can go forth to conquer a crown,  
And two with a new made measure,  
Can trample an empire down,"

I quoted. The Lion listened with friendly sympathy to the familiar words.

"But he didn't conquer a crown, unless it was a crown of thorns," he said.

"And why did everything go wrong at last?" I asked.

"That's what Professor Dodd's book tells you," replied the Lion. "At least he tells you a part of it. And you have a better understanding of the story of our own times in America, and of many a subtle relationship of European politics when you have finished the book. Against what odds Wilson fought! He was crushed between the partisan politicians at home and the sordid diplomats of Europe. But it was a magnificent failure. It was the sort of failure men cannot forget. Wilson will capture men's imagination. He will haunt their conscience. He will keep coming into their minds. And because they cannot forget, some day they will set about doing the thing for which he gave his health and almost gave his life."

Fresh breezes were blowing in from the ocean while we talked.

I picked another volume from the table. It was Paul Haworth's *History of the United States in Our Own Times*.

"You are going in for contemporary America rather vigorously," I observed.

"It's a good piece of writing," replied the Lion. "You get a very intimate view of the development of the United States from the close of the civil war to the close of the European conflict. There is a particularly clear and cogent account of the social and economic development through which we have been passing. There is more to be said. But this book gives you more than most Americans have clearly in their minds. I'd like to have every leader of men and of movements in this country read it. And if people on the other side of the sea could be persuaded to read it they would understand us better."

The Lion moved his head a little impatiently on his pillow.

"Most Americans know very little about American history," he said. "A man ought to read Wilson's exquisitely written 'History of the American People,' with its clear and luminous picture of Europe in the background all the while. He ought to read Rhodes' volumes about the period when we approached our greatest conflict, the period of its waging, and the period of its aftermath. Then he ought to read Haworth's book to see the rise of new problems, and Dodd's biography for the stage setting of our own day."

As I walked away from the house along the shore I thought a little wistfully of this meditative invalid living over the past of our nation and peering forward to decipher its future. After all, a busy, active man could also find time to read and to think if he really set himself about it.

## The Christ We Do Not See

By Ervin Moore Miller

THE fourth chapter of Luke tells the story of the return of Jesus from Judea to Galilee; and how, while on his way to Capernaum, he stopped over for a week-end visit in his old home town of Nazareth. When, on the Sabbath, the hour for worship came, Jesus went to the synagogue and there took the opportunity to announce his mission and his message to the friends and acquaintances with whom he had spent his life. He made the announcement in these words of the prophet Isaiah: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

The eleventh chapter of Matthew also records a statement from the lips of Jesus in which he sets forth the meaning and significance of his work and preaching. John the Baptist got his feet tangled up in the net of Herod's marital affairs, and tripped and fell into prison. In prison he had new time for reflection. He looked back upon the immediate past, and forward to the growing certainty

of punishment or death at the hands of Herod. These thoughts were food for doubt. It was fast becoming evident to him that the kingdom was not coming as he expected, nor was Jesus doing what he wanted a Messiah to do. In his perplexity he sent some of his friends to ask Jesus if he was the true Messiah or must he, John, be subjected to disappointment. Jesus said, "Go tell John the thing which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them."

### SHEEP AND GOATS

These two statements from the lips of Jesus, setting forth what he thought was the meaning of his life and labor, provide favorable atmosphere into which may be introduced the unknown Christ of the familiar judgment scene in the twenty-fifth chapter of Matthew. The folks in the judgment scene, sheep and goats alike, meet the surprise of their lives when they are told that they had ever seen their Lord in need in any place at any time. When they



are told that they had seen him, clothed him, and visited him or that they had failed to do so, they are unable to restrain their shocked sense of unbelief, and ignorance. "When, where, how, O Lord!" they say. "Surely there is some mistake! We never saw thee in prison, or sick out of prison; we never saw thee naked, or hungry, or thirsty, or anything else! How can such things be?" Then comes that unforgettable answer: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

This is the unknown Christ; the Christ in human personality. Who knows, and loves, and honors him? We know the kingly Christ with whom we hope to stand in and get by on the judgment day. We know the Christ of theology, of tradition, of controversy; but this Christ who dwells in the humble lives of our human brothers—this Christ we do not know! It is not difficult to recognize Christ sometimes in human life, if bank accounts are big, clothes up to date and manners above reproach; where social standing links us to the most select social functions during the week, and to the classy church on Sunday. But to know Christ in humbler human lives is not so easy. To see him in the rags and wreckage of poverty and vice; to recognize him in the lives of the lowly, the disgraced, the diseased, the backward, the beaten, and the unfortunate—this is no easy thing. Here is the unknown Christ; and it is only love for men in our human hearts that can reveal to us this Christ we do not know. He can be seen only as he himself saw, by knowing and recognizing the sacredness of human life wherever, and under whatever conditions of life it may be found! The barriers and chasms that mark the boundaries between the different areas on the map of human society will pass away if we ever truly recognize this human Christ.

#### THE JUDGMENT DAY NOW

We may have the judgment day any time when we are willing to apply to our lives this test: "Inasmuch as ye did, or did it not, unto one of these my brethren, even these least, ye did it, or did it not, unto me." Now is the time to make the application. How do we stand in the light of this? Where are we? What are our interests? How have we behaved? Have we not said with pious pride, "Lord, Lord, we have believed what the fathers have taught us about thee without question; we have sung praises to thee in season and out of season, and have highly exalted thy name above every name! We have prophesied and prayed diligently in thy name; we have kept with jealous zeal the ordinances, and now we are ready to enter into our everlasting reward with thee!"

It will be well and wise for us to forget all this for once and line up his own basis of division and reward which is this: "Inasmuch as ye did it, or did it not, unto one of these my brethren, ye did it, or did it not, unto me." It will be extremely embarrassing to us if we go through life thinking we are sheep only to find that we have all the time been goats. It will be extremely embarrassing to go through life claiming that we have the only true and infallible knowledge of the Lord; and to busy ourselves pointing out the goats of unbelief and heresy in religion,

to find ourselves cast out as never having known the Lord at all! There will indeed be many in that day who will cry, "Lord, Lord," only to learn that they have been workers of iniquity who did not know Christ in real life!

Inasmuch as we do it unto one of these least we do it unto him! What does it mean? Does it mean that we have just as much right to call an Italian a "Dago," or a Negro a "Coon," as we have to call Jesus Christ a "Sheeny"? Does it mean that we have just as much right to cause Christ to suffer as we have to ill treat these? No! It means more than that; it means that what we do to these we do to him!

In a great address by a Negro leader of the south, Dr. A. M. Moore, is material which every American should read and ponder upon. The address was delivered before a religious convention in the south. Dr. Moore, a Christian business man deeply respected by the people of his own race, attempts to exhibit the Negro as a person and not as a problem. He brings many interesting and illuminating facts to our attention. He tells of our treatment of the Negro in and after the war, as indicative of our characteristic attitude toward him. In the great parade in Paris, which celebrated the victory of the allies, the American army leaders forbade participation of the Negroes! And again in a great painting in the Pantheon of War in Paris where the deeds of valor of the allies are made immortal, the face of no colored man was allowed to appear among the Americans.

#### CHRIST IN A COLORED SKIN

It evidently takes great faith on the part of some white persons to see Christ in human personality, when that personality is covered with a colored skin. It takes great faith to see Christ in human personality when that personality speaks a different language, eats different food, practices different customs, lives in a different environment, or belongs to a different branch of the human family from that of which we are members.

But is hunger, or thirst, or sorrow, or pain, or disappointment, or sacrifice any less real to one human being than another just because there are superficial lines of division among them? Is the sorrow of an Armenian family, or the hunger of a Syrian village less real than the hunger and thirst of Americans? Is the sacrifice that gives life itself for one's friends and homeland less real or less worthy of honor and respect because the one making the sacrifice looks different on the outside? Is human personality less sacred or less in need of the sympathetic help and compassionate interest of the strong because it is hungry, in poverty, ignorant, in prison, lame, blind, diseased or full of sin? "Inasmuch as ye did it, or did it not, unto one of these my brethren, even these least, ye did it, or did it not, unto me," means that however human personality is or seems to be, it is always to be treated as though it were Christ himself. Whatsoever we do unto a human personality we do even also unto him!

The owner of a dark and dirty old tenement house in an eastern city rented it to a family diseased with tuberculosis. After a member of the family died there of this disease they moved to another locality. The tenement was rented

to another family just as it was left by the diseased family. This new family was composed of a husband, wife and one child, all in good health. In this tenement the child contracted tuberculosis and died. When an investigation was made, and the owner of the tenement was asked why he did not have his building thoroughly cleansed after the tuberculous family left, he said that he could not afford the ten dollars that this precaution would have cost. Think what ten dollars would mean to you bought at such a cost as this! Especially if you love children at all!

The owner of that tenement and many more like him may be church members, and on intimate terms of acquaintance with the traditional and theological Christ; but the Christ in human personality they do not know. The true visitation of Christ to their lives comes in the form of these poor, sick, homeless and unfortunate ones for whom they have no love and less concern! How different society would be if men regarded human personality everywhere as though it were Christ himself!

#### SACREDNESS OF PERSONALITY

Does the land owner whose land is worked by people who can never hope to own land themselves, or enjoy the privileges and blessing which he enjoys, see Christ in the human personalities over which he has control? Does he desire the rights, privileges and opportunities which he craves for himself and his family to become the possessions of his tenants? Is he interested more in their personalities than he is in their power to produce profits? Most likely the sacredness and value of their personalities has not yet occurred to him! One easily hears him saying, "O Lord, when did I ever see thee in need of life, liberty, and the freedom necessary for happiness? When saw I thee in the prison of unequal opportunity, and I did not visit thee?"

He who discerns Christ in human personality is indeed far nobler than he who sees in men only means for furthering his own schemes for power, wealth, and ease! He who discerns Christ in human personality is more truly Christian than he who knows all the other Christs! It is Christ in human life the knowledge of whom saves men from selfishness and enables them to live as brothers and servants one of another! Christ cares much more for the interest we manifest in him when we find him in the least of these than any other interest we may have for or about him. Only by our recognition of him there can the kingdom of God which he taught, and for which he died, be made to come on earth.

Take another look at life and see if you can discern the face of Christ in the faces of men. Do we know the Christ who comes to us whenever experience presents us with an opportunity to serve one of these least, his brethren? Do we deal with human personality as though it were Christ himself? Do the forces of our society tend toward producing a more perfect manifestation of this Christ in human life, or are they using personality as building material in a kingdom of things?

The church must never forget that Christ came to preach good tidings to poor people, to strengthen and restore the weak and suffering, to bring liberty to those who have it not, and to bring human personality to its

fullest and highest realization of life. If he succeeds in doing this the manifestation of himself in the life of humanity will be complete.

Have you heard of this Christ, who is one with the weak;  
And the bound, and the bruised, and the poor, and the meek;  
Who dwelleth alike in the Jew and the Greek?—  
He's the Christ of mankind! He is one with all men!

May his words and his life be forever proclaimed,  
Till the lonely, the sad, the distressed, and the maimed,  
Shall be lifted to God; their lives all reclaimed,  
By the love of this Christ who is one with all men!

Let the men in the streets, in the shops, and the mills,  
On the seas, in the fields, on the mountains and hills;  
Hear this news till the heart of humanity thrills,  
With the knowledge of Christ who is one with all men!

Peal it out from the iron-tongued bell of your church,  
That the pious who come there to pray, and thank God  
That they are not as their neighbors, may hear and repent!  
For their neighbor is Christ, and they don't know it yet!

## VERSE

### Eucharistia

*"He took the cup and gave thanks."*

O LAMB OF GOD, I silent stand  
Before this mystery;  
Thou gavest thanks with cup in hand,  
For thine own agony!

O love unmeasured, love unknown!  
How couldst thou thankful be,  
To leave thy glory-circled throne,  
To shed thy blood for me?

How shall I dare this cup to drain,  
Unless it mean for me  
A holy passion to be slain  
To save a world with thee!

O blood of Christ, transform in me  
This selfish heart of mine,  
Till I shall wish my blood might be  
A lost world's saving wine!

A. C. TOWNSEND.

### Lyric

MY house is much too small to entertain  
The dark-browed Hate, but there's an upper room,  
Next door to Love's, a chamber neat and plain,  
And set with little pots of fragrant bloom,  
That's ever ready held for Joy, or Mirth,  
For Valor, Hope, or any other one  
That Life delights to have a guest of earth—  
For those who love the Muses and the sun.

CHARLES G. BLANDEN.

# The Social Gospel in Hyde Park

WE have heard much about the open air speeches and demonstrations in Hyde Park, London. They are unique in the freedom of their platforms both in the matter of the addresses and in the latitude of their personnel. They have been especially remarked upon in these hectic days in America when certain self-appointed guardians of men's minds and ideals have dubbed themselves "100 per cent American" and proceeded to censor all who with differing ideals and ideas dared to think of themselves as soundly patriotic Americans. In Hyde Park any one may get a license, take a box, set it up under police protection and proceed to speak his mind so long as he does not advocate crime. The English theory seems to be that steam is not dangerous so long as it is allowed free vent; when it is pent up under compulsion there is danger. So the gravel near the Marble Arch at the Oxford Road entrance to Hyde Park is an interesting place on almost any clear evening, but especially on Sunday afternoons and evenings. On special occasions great processions are formed on behalf of some cause, and thousands march out to hear the foremost orators and distinguished men of the realm argue the case.

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## The Demonstration for Social Christianity

Last Saturday afternoon such a processional and demonstration on behalf of the application of the gospel to social problems was held by church folk. It was organized by the Fellowship of Reconciliation but not to promote its peculiar tenets. In the parade, which formed at Bedford Square, church groups marched under banners and mottoes the full mile to the Marble Arch and on into the Common. Trucks were drawn up in a circle and seven speakers were assigned to each of seven impromptu truck platforms. The groups in the processional represented all church organizations—Catholic, Protestant, Episcopal high and broad, non-conformist of various brands and Dr. Orchard's new congregationalist catholic order. The speakers included several bishops, a number of equally prominent non-conformist clergymen, members of and candidates for parliament; on each platform also was one important labor leader. Each speaker was given ten minutes and thus one could go from platform to platform at ten minute periods and hear his various favorites.

Practically every one of the forty-nine speakers started with the same presupposition, namely, that our present social order is built fundamentally upon selfishness, in that possessions and profits and personal power are its dominating motives; it was argued that the present order would have to be transformed into the more Christian terms of service, "humanity first" and mutual help and good will, or it would destroy itself by forcing the dispossessed to revolution. No one seemed to doubt that revolution is inevitable in the industrial lands of Europe unless there is provided a more equitable distribution of wealth and profits and an unequivocal promise for industrial democracy. Naturally, various speakers differed in their temper and emphasis, but they did not differ in this fundamental conviction. One of the foremost scholars and religious educators in England, an Oxford dean, declared with prophetic passion that the present social order is already damned by its selfishness; he said that he prayed daily that Almighty God would put an end to it on behalf of something better. One of the foremost bishops of the Anglican church laid down in calm and logical discourse the principles of a new social order which carried with it a commendation of the things which Anglican bishops and English aristocrats have deemed radical and revolutionary. Indeed, the labor leaders were far from the most radical, though none surpassed them in the fire and zeal of his Christianity. In one thing all were agreed, and that was in their contempt for the prime minister's recent rebuke and demand that preachers let political and economic questions alone.

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## The Sunday Afternoon Meetings

On Sunday afternoon we went back to Hyde Park to attend the regular open air meetings. The crowds are not large in

any one of these unorganized groups; indeed, these speaking places are rather just platforms where the advocates of this, that and the other idea hold forth; perhaps the advocate simply puts his hat on a post and begins to talk, his crowd gathering as it may from the passers-by. For instance, here is a "scientist" with a new system of meteorology; the newspapers and government bureaus will give him no attention, so he brings his charts to prove that he foretold weather when the government's weather bureau failed. There is a Roman Catholic stand where, during the entire afternoon, speaker succeeds speaker in proving to his or her own satisfaction that the Roman church is the only sure repository of truth and salvation. Over there is an earnest chap proclaiming, amid much heckling from the crowd, that truth and religion are from within oneself, that all parsons and popes must be abandoned, and that in a combined crusade on dope, drink, war and preachers is the true gospel to be found. By his side is a fine-looking gentleman preaching the evangelical gospel in tones that prove interesting to one with social ideals. Seeing Americans in his circle he soon has us up making prohibition talks. Still beyond are advocates of socialism on one hand and champions of the hard old Tory policies on the other, with a large man between trying to prove to a very lively group of workmen, who seem to enjoy poking questions at him, that the economics of Ricardo are like the laws of physics in their inevitableness. Then there is a free religious association, a sort of Anglican church mission, an elderly gentleman making an exposition of a new theory of chemistry with a vital bearing upon health and—others.

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## The Significance of Such Meetings

In talking with social and religious workers we find that they do not attach much significance to these regular open air meetings. They look upon them as without grip or continuity and as ministering to curiosity more than to solid instruction. They are, of course, much weakened in their influence by cranks and men of one idea who have no regular platform and perforce take advantage of this one. The meetings, no doubt are a symbol rather than a force. Let it be granted that they do not do a permanent work of any kind, yet without doubt they do stand as symbols of that precious principle which must underlie all democracy, viz., freedom of speech and assemblage. The processional and organized demonstrations are tremendously significant. They call together thousands and sometimes tens of thousands, and with the great Albert Hall protest meetings oftentimes register a moral judgment that compels the attention of parliaments and electorates. The one is a sort of ragged fringe of the democracy, the other is the organized protest of a democracy's conscience.

Much more significant than the open air platforms of Hyde Park are such open forums as the one we were privileged to attend at Toynbee Hall, where we are living. Here in the crowded East End, there gather each Thursday night several hundred of the "neighbors." They are seated in an open court and are addressed by some invited speaker upon questions of the day. The brainiest of Britain's leaders come gladly to speak to these men from the shops and factories and the crowded tenements of Whitechapel. It seems to matter little what the chosen theme for discussion is, the speaking almost inevitably veers around to socialism, which is the favorite doctrine of the thinking section of these wage earners. There is a period for questions, then a series of short talks are given by members of the audience and this is followed by a summary and rejoinder by the speaker. The address is always constitutionalist and the hearers include communists, liberals, and other sorts, but the give and take of the meeting is thoroughly good natured. The government of England is much safer by upholding free speech and assemblage, and meeting radicals in honest, open argument than she would be by suppressing them and driving them into hate and subterranean activities.

London, August 2, 1921.

ALVA W. TAYLOR.



## British Table Talk

London, August 1, 1921.

**W**HILE there are many hopeful features in the present religious outlook, organized Christianity is confronted with a serious problem for which a solution must be found if the churches are to "carry on." There is a growing lack of candidates for the ministry, both Anglican and nonconformist. The number of ordinations in England last year was 158, and 161 in 1919. These figures are far below the pre-war average; in 1912, they were 626; in 1911, 640. On Trinity Sunday at Birmingham, a diocese containing a million people, only three deacons and two priests were ordained; and at Durham, with a population half as large again as that of Birmingham, there was only one deacon. It is estimated that the Church of England is 2,372 clergy short. The "Challenge" states that the supply of men from the public schools and the older universities is dwindling almost to nothing, while the "Christian World" points out that the shortage is as pronounced in the non-creedal churches as in those which demand subscription to a creed. The Bishop of London says: "I go to all the public schools in England, and I find that there is hardly a boy allowed by his parents to give his name for ordination, and a very few at the universities." In the Wesleyan connexion, the "Methodist Times" laments that "the more privileged sons of our church are sending few representatives into the ranks of the ministry. There are only three graduates among this year's candidates." The conference committee states that the shortage of young ministers and the growing practice of circuits inviting younger ministers to be superintendents have added considerably to the difficulties of stationing. Small stipends are partly but not wholly responsible for the present dearth. The headmaster of Eton, preaching in Westminster Abbey, said that an almost unbelievable change has come over the standard of clerical life since the days depicted by such novelists as Jane Austen and Peacock. No satirist now would suggest that a man took holy orders to secure a life of comfort and luxury. Today large numbers of the clergy live a life of poverty; no class in all our hard-pressed society is suffering more. One hears of a vicar who has given up his orders and started a greengrocer's shop in Oxford in order to provide for the needs of his family. Bishop Winnington-Ingram is aiming to raise the income of every beneficed clergyman in London to 400 pounds a year, with a house free of rent and rates. The "Guardian" expects little improvement until a definite scheme of assessment and pooling of resources is initiated from above. Such a practical application of Christian principles would not only benefit the poor clergy but make a great impression on the outside world. The Bishop of Salisbury advocates a more economical and scientific use of the clergy and the amalgamation of small parishes. He would supplement the regular clergy by "the permanent diaconate"—men who, while continuing their secular calling, would be authorized to conduct services, administer the chalice, and preach if licensed. There is a corresponding shortage in the foreign field. The Church Missionary Society reports unlimited opportunity but lack of men.

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### Anglican Progress

Apart from the shortage of clergymen, the church of England shows many signs of vitality and progress. Communicants at Easter, 1919, numbered 2,291,051, an increase of 38,418 over 1918. The figures for Sunday schools, Bible classes, and confirmation also show increases. Thus in Anglicanism as in nonconformity the decline in membership has been arrested. Financially, there are substantial increases in the contributions for home and foreign missions and philanthropic work. The summer session of the National Assembly was well attended, and the five days' proceedings were marked by much keenness and high resolves. The Assembly was composed of 704 members—38 bishops, 309 clergy, and 357 lay men and women. The able leadership and fine spirit of Archbishop Davidson greatly contributed to the success of the

proceedings. Resolutions passed and decisions arrived at indicate a passion for reform. A scheme of free-will offerings was launched, every church member being asked to give systematically according to his or her means. The parochial councils have been invested with additional powers, making for the further democratization of the church. They will now have an effective voice in the selection of incumbents; they can take the initiative in proposing a particular clergyman, or, alternatively, petition the bishop if they disapprove of a patron's choice. A committee was appointed to inquire into the law and practice as to the patronage of benefices and—long a crying scandal—their sale and exchange. Parishioners now enjoy large rights of parochial self-government and are able to co-operate effectively with the clergy in the administration of church affairs and the promotion of the welfare of the parish. Bishop Temple points out that, as a result of the enabling act, the church of England has now reached the testing point. The real work of the church, he says, is done in the parishes, and the Parochial Church Council is the pivot of the new organization. Charged with the duty of considering what the church in the parish is and should be doing, "It should consider what, if any, demoralizing conditions exist, such as bad housing, degrading amusements, etc., and it should consider what action it may best take to remedy the evil. It should consider how far the various types of parishioners are brought into touch with the whole life of the church—men and women, boys and girls—and what fresh efforts are necessary, telling the priest of any who need his special care." Canon Peter Green says that if "plain parochial work" is neglected, the church will die from the roots upwards. There has been an immense development in the machinery of the church, what is now needed is a corresponding advance in spiritual life and power. Hence the urgent need for more ministers and also for the laity to help in the spiritualization of parish life. Proposals are under consideration for the enlargement of the Church House, Westminster, which is much too small for the many purposes for which it is required, and compares unfavorably with Free Church headquarters.

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### Women and the Church

The crusade for woman's right to minister in the church continues. Miss Royden personally presented to the National Assembly a petition signed by 2,539 communicant members, clerical and lay, of the church of England, asserting the principles of the catholic church as to the fundamental equality of baptized persons and repudiating the assertion that any Christian soul is considered, on the grounds of sex, incapable of receiving any Christian gift or grace, and urging that the Lambeth Conference resolutions on the ministrations of women in the church should be put into practice forthwith without limitations or hindrance. Logically, this claim includes the right of women to enter the priesthood, but this question is not yet a practical issue, though it certainly will become such at no distant date. The English Church Union has secured the signatures of 47,000 women communicants to a protest against the suggestion that women are capable of receiving the grace of holy orders and allowing women to preach or minister publicly in churches. Mrs. Sheppard has headed a deputation to the Bishop of London which expressed dismay and disappointment at his attitude to the lay ministrations of women, and urging him to allow duly qualified women to preach in consecrated buildings to mixed congregations in accordance with the Lambeth resolutions. At a discussion opened by Miss Royden at Chelmsford diocesan conference the majority of the speakers were against the admission of women to the priesthood, alleging that it would destroy all hopes of reunion and cause a great split in the church of England. In Canterbury convocation the bishops have defined the limits of women's work for the church in the southern province. Applicants, whose age must not be below twenty-five, may be licensed by a diocesan committee as (1)

diocesan worker, to take part in parochial missions and other evangelistic work, and speak and pray in public—not at the regular services in consecrated buildings, but at services intended normally for women and children; (2) catechist, to work among children; or (3) parochial worker, to speak and pray in licensed and unconsecrated buildings and assist in parochial work. English Presbyterians are disposed to open the door to the ministry of women, and at the Primitive Methodist Conference the general secretary, answering a woman delegate said there was nothing in the constitution of the denomination to debar women from the ministry if they came in under the ordinary conditions of men. Woman's claim to equality of opportunity with man meets with increasing recognition in all spheres.

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### Bright Methodist Prospects

The one hundred and seventy-eighth "Yearly Conference of the People Called Methodists" has opened in Middlesbrough with a brighter outlook than for long past. After a continuous decrease in membership for fourteen years, an increase of nearly 3,000 is reported this year; Sunday scholars have also increased in number and average attendance; and the conference proceedings show signs of growing activity, general expansion, and renewed zeal. The new president, Rev. J. A. Sharp, is a strong personality, bound to inspire all who come under his influence. Brought up in the church of England, he was for some years a working joiner. Always an ardent temperance reformer, the watchword of his presidency will be "The Church Against the Drink." In his presidential address he looked to the Puritan spirit to counteract the paganism of the times. The idea of God, he said, is being shouldered out of the life of the present day. The horrible records of the divorce court showed that the attempt to live apart from God brought sorrow, bitterness of heart, and disaster. Devotion to a Godlike ideal alone could save civilization. A long and spirited discussion on reunion with Primitive and United Methodists ended with the decision to take more time for consideration, the committee being instructed to present a complete scheme to next year's conference. Both the archbishops sent greetings to the conference, Dr. Lang writing: "My hope and prayer is that the day may come when the church of England and the Wesleyan church may find themselves partners in the one united church." The Archbishop of York personally presented the Lambeth proposals to the conference. Coming direct from the National Assembly, he wondered whether that in itself was an omen of things yet to be. Alluding to the world crisis he said that the only thing that could change the situation, fulfill high hopes, and remove the menace of great dangers was the arrival of some new spiritual power. How much more effective the church would be if not broken and divided. The Lambeth Appeal was not an ultimatum, it was a proposal from honest men who said their prayers and waited for God's guidance. "We don't want absorption," said the archbishop. "You can retain what is characteristic of you: how much I long that something of your spirit should be communicated to the church I represent, and I think we have gifts to give you. If you must keep your own life and organization for a time, keep them." To illustrate the great change that had taken place in the relationship of the churches, Sir Robert Perks told how as a boy he attended a parish church and heard the vicar say: If I saw the devil go across the churchyard with a Methodist on his back I would not say, "Stop, thief!" because the devil would only be taking away his own property!

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### Two Methodist Conferences

The Primitive Methodists and the United Methodists have also been in conference. The former report a membership of 206,085—a decrease of 287. Encouraging signs are not absent—e.g., wonderful progress in missionary work in Africa and broadening and deepening of missionary enthusiasm at home. The missionary income is larger than it has ever been.

A cordial welcome was given to the Lambeth Appeal, but it was made plain that Primitive Methodists could not accept reordination. The conference decided to take another year in which to consider the proposals for Methodist reunion and prepare an amended scheme. Whole-hearted approval was given to the League of Nations, the government being called upon to further the cause of world peace by making the league a reality. The United Methodist church has had to register a loss of 10,000 members in the last fourteen years, but it is hoped that the tide has turned. The foreign missionary income amounted to £32,448—an increase of nearly £2,000. In his presidential address, the Rev. William Treffey mentioned that in the Roman Catholic archdiocese of Liverpool over 63,000 children attend mass every Sunday morning. He pleaded for a teaching ministry. The application of the spirit of Jesus to the whole realm of life, individual and social, national and international, would solve our economic and social problems, end the Irish scandal, and vitalize the League of Nations.

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### Personal

The Presbyterian Church of England will be represented at the Pan-Presbyterian Council, Pittsburgh, in September, by Dr. Thomas Barclay (Moderator), Dr. Carnegie Simpson, Rev. W. Lewis Robertson (General Secretary), and Mr. L. G. Sloan (of Waterman Pen fame). The Welsh Calvinistic Methodists will be represented by Rev. E. P. Jones (Cardiff) and Rev. T. C. Jones (Penarth). The Council will be invited to meet in 1925 in Cardiff.—Rev. J. W. G. Ward (Trollington-Park, North London) is preaching during August for Dr. Wylie, New Jersey. Dr. Matthews (New York), Dr. Hosmer (Connecticut), Dr. Arthur Walker (Detroit), and Rev. J. Wesley Bready (formerly of Cornwall-on-Hudson) are occupying Mr. Ward's pulpit.—Professor W. M. Ramsay lectures in the autumn in several American colleges on Biblical Archaeology.—Dr. Mullins hopes Dr. Pushbrooke will return to America whenever he can do so.—Dr. John Brown, biographer of Bunyan, has celebrated his 91st birthday.—Miss Royden is taking a two months' holiday in Europe in order to completely establish her health.—Rev. E. G. Gange, formerly of Bristol and Regent's Park Chapel, and an ex-president of the Baptist Union, has passed away.

ALBERT DAWSON.

### Contributors to This Issue

LYNN HAROLD HOUGH, minister Central Methodist Episcopal church, Detroit; author "Productive Beliefs," etc.

ERVIN MOORE MILLER, minister Baptist church, Hillsboro, Ohio.

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ALVA W. TAYLOR, member editorial staff of The Christian Century, now in England studying industrial and social conditions.

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## CORRESPONDENCE

## The Offering and the Offertory

EDITOR THE CHRISTIAN CENTURY:

SIR: Some time ago you told of the experiences of various churches in abolishing the intrusive collection plate, substituting a box in the vestibule. You wonder whether there is not a distinct loss in worship and ask if the offertory does not have a rightful place along with the communion and prayers.

It seems to me that even if the collection plate is not used an offertory is possible. Could not the offerings in the box be put in a suitable vessel (or the receptacle of the box be made removable) and, at the proper time, be brought into the chancel by the customary person or persons? Then the offertory would be said or sung, as is commonly done.

This would give the literalist more of an opportunity to keep the injunction of Matthew 5:23, 24.

The collection box could be developed into an artistic piece of furniture as the holy water founts of Roman churches have been. Such fitting mottoes as are in the offertory sentences of the Anglican communion office would supply appropriate decorative material.

HOLIDAY PHILLIPS.

Amo, Ind.

## What Do Our Readers Say?

EDITOR THE CHRISTIAN CENTURY:

SIR: There are in our town two churches building. Never mind where the town is or what the churches are. They represent two of our great Protestant denominations of America. In each instance the pastor believes in industrial democracy and preaches it vigorously from his pulpit. Nevertheless the churches are being built by contractors who exclude union carpenters on the plea of open shop.

It so happens that my office has a friendly contact with the board of commerce. Naturally enough the union carpenters have approached us, because we represent in some sense the church life of the city, with the hope of bettering their situation in the case of these two churches. The carpenters contend that it is the bankers who are controlling the attitude of the contractors. They say that this is a device by which the financial powers hope to break the back of the Building Trades Council. What they want is the right to make their own arrangements with the contractors directly, without financial interference. To this end they hoped that we could get them a hearing before the board of commerce or some such representative body of employers.

We have a committee on the church and industry. This committee has given the proposition careful consideration. On pressing the issue we have discovered that the carpenters' union hopes to establish the principle of union shop in those building projects now being conducted on a so-called open shop basis. It is our opinion that an open shop which excludes union labor is really a closed non-union shop, and that a union shop which excludes non-union labor is really a closed shop. We feel therefore that until employer and employee are willing to negotiate on the basis of a real open shop or some other principle which may commend itself to both, it would be unfair to the churches to attempt to speak in behalf of either party.

This does not mean that either the principle of collective bargaining or the desirability of the open shop when agreed to by both parties is repudiated. It does mean that the church can find a basis of action only when justice and good-will are agreed upon as controlling motives by both parties at the outset. In other words, for us to be a party to an effort by which union carpenters should displace non-union men on specific jobs, seems to us un-Christian. On the other hand, we are

equally clear that the open shop should be really open. We find ourselves between two competing forces neither of which proposes to yield an inch. The union claim that a union shop is really open by reason of the fact that any competent workman may join the union, seems to us specious. The discrimination on the part of employers against union men as union men seems to us unfair. There is what seems to be a dead-lock. We seem powerless to help either side. We seem to come squarely up to a "No Thoroughfare" sign. Any attitude on the part of any group which is essentially selfish, the church clearly cannot sponsor.

One wonders whether we must not look down below this unyielding attitude of employers and employees and find some deeper foundation for good-will. In other words, may it not be that what Tawney calls the "acquisitive attitude" on the part of both capital and labor is a real barrier to any adequate Christianizing of the industrial order. A prophetic gospel in the pulpit and an unsocial practice in the building of new temples! Isn't such a situation utterly anomalous?

One cannot help looking back with wistful eyes to the mediæval period when the building of cathedrals was an act of religious devotion. How often nowadays is it the case that contractors and laborers are enthusiastically leagued together in the joyous task of erecting a temple to the living God? Must we of necessity build our edifices according to the selfish standards of the world and then transmute their material value by some spiritual hocus pocus into sanctuaries of the Most High? The whole situation is distressing to an honest man. We must face facts. We must realize that we live in a real world. We must not let our ideals run too far ahead of us. But of what value is it to preach social justice when on our own building lots we have economic warfare?

I have simply tried to present a problem. Doubtless others are facing it. Have you any counsel?

A CHURCH FEDERATION SECRETARY.

## Newton on Cadman

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me to express my hearty appreciation of Dr. Newton's series of estimates of living preachers. They should be published in book form after revision. For instance, the article on Dr. Cadman hardly does justice to his literary style. Dr. Newton mentions only his latest volume, "Ambassadors of God," but at least two of his other books deserve more than passing mention because they are searching analyses of men and movements, from the standpoint of a preacher whose all-round scholarship is only exceeded by his spiritual grasp of the fundamental verities. These two books are "Charles Darwin and Other English Thinkers" and "The Three Religious Leaders of Oxford and Their Movements."

I have read and reviewed all three of them in leading periodicals and agree with the criticisms of them by the London Times, The Nation, the Hibbert Journal and our dailies, weeklies and monthlies. With no exception, they are unanimous in appreciation and even eulogy. Of the "Ambassadors of God," Dr. W. L. Watkinson of London wrote, "Another book on preaching will not be needed for fifty years to come." It is learned, cogent, excellently arranged and considers all the elements of our complex situation with clear insight, intense conviction and directness of purpose.

Perhaps Dr. Newton's peculiar temperament and training are hardly conducive towards an adequate appraisal of the high philosophical and theological character of Dr. Cadman's writings. A cataract of words consists of close argument, illustrations from history and stirring appeal, compelling his readers to follow his line of thought with concentrated attention.



His style is anything but "cumbersome." It rather represents the best traditions of the English language, and imparts to religious literature a dignity and authority, sadly lacking in many popular books of "thin religious sentiment," justly decried by Phillips Brooks, and to offset which your own paper is doing such healthy and timely work. Preachers, especially the younger men, would do well to make a diligent study of Dr. Cadman's books, especially the "Ambassadors of God."

New York City.

OSCAR L. JOSEPH.

## Just What is the Disciples' Position?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest the article of Rev. W. J. Lhamon in your issue of July 21, on "The Church and Its Bible," with much of which I am in hearty accord. Its warning against legalism, even as applied to the movement of the Disciples is not without justification in certain facts and tendencies in our history. Every true friend of the cause we plead ought to be willing to recognize and seek to remedy any mistakes or evil tendencies that threaten to injure its influence or pervert the truths we are seeking to emphasize.

But in my judgment Mr. Lhamon has greatly lessened the influence of his article for good on the people to whom it is especially directed, by an unfair statement of their position as regards the subject of Christian baptism—a statement which perhaps not one of them would accept. Mr. Lhamon calls it "sacramentalism." But not a single representative man among them will accept that characterization of their position on that subject. His criticism, therefore, will fail to reach them. If I were going to write a criticism on, say the Roman Catholic church, I should first seek an authentic or representative statement of their position, and direct my criticism against that. Otherwise I would be beating the air. The phrase, "immersion-baptism" is equally offensive, and wholly unjustified by the definition of baptism which he quotes and accepts from Dr. Schaff. If immersion be "the original, normal form of baptism," as this learned pedobaptist declares, why speak of "immersion-baptism" more than of a belief-faith, or a turn-about conversion?

In referring to the difference which he thinks threatens to "force another cleavage" among the Disciples he describes the position of the majority of this body by declaring that, in addition to their original confession of faith they have now added in substance this: "And I believe, with all my heart, in the traditional practice of a majority of the churches of Disciples, infallibly based on their infallible interpretation of the infallible book!" Would any member in good standing among us accept that addition to the confession of faith by Simon Peter, as a part of their creed? Certainly not, as no one knows better than Mr. Lhamon. But he would say, "That is implied in what they have said and done." But this is only the "infallible interpretation" of Mr. Lhamon based on an "infallible" understanding of all the facts, as against that of tens of thousands of his brethren including the fathers of this Reformation. Why does our brother apply the term "infallible" to our position concerning baptism, and not to our insistence upon the confession of faith in Jesus, as the Son of God? Thousands of professing Christians, as honest as we are, no doubt, do not accept that confession of faith in the sense in which we believe it, and millions of Christians do not accept it as a sufficient creed or confession of faith. Yet we still insist on it as a divine and all-sufficient confession of faith. Is this putting our "infallible interpretation" upon an "infallible book?" If not, why not? Are there not a few things we can stand for without laying claim to infallibility?

I am not arguing here for the correctness or finality of the view of baptism held by a majority of the Disciples. I am simply pleading for a fair statement of their position by those who would criticize it. This Mr. Lhamon has not given. If I were asked to state their position on that subject, I should say that, substantially it is this: The Disciples as a body hold that

their acceptance of Jesus, the Christ, as Lord, in the "good confession," involves obedience to his commandments, and teaching, including the observance of the two ordinances which he gave to his disciples—baptism and the Lord's supper—the latter symbolizing his death for our sins, and the former his burial and resurrection from the dead; that these are fundamental facts of the gospel, and that the two institutions bearing testimony to them should be perpetuated in the church, as Christ no doubt intended they should be; that baptism, being a personal commitment of the penitent believer to Christ, in which he receives assurance of forgiveness and of discipleship was of old and is yet a condition of membership in Christ's body, which is the church. It is not held by them that those attaching a different meaning and place to baptism are non-Christian, nor is this difference in understanding a bar to co-operation with them in all great enterprises in behalf of the common cause. They do hold, however, that those who so understand the place and meaning of Christ's ordinances should practice accordingly.

Mr. Lhamon, if I understand him, accepts this original meaning and place of baptism, but thinks that this view and practice of baptism should be waived in the case of believers in Christ who have a different understanding of this ordinance; that we ought to do this in the interest of Christian union, and that indeed loyalty to our confession of faith requires such modification of our practice, to adapt it to all classes of believers. While he does not say so, I take it that he would favor receiving our good Quaker friends who discard baptism altogether, but who believe in Christ. In other words, our brother believes that, since it is faith in the personal Christ that begets the spirit of obedience, no external form of obedience ought to stand in the way of a believer's admittance to the church, even though such external form be in harmony with New Testament teaching and practice.

I have tried to give a perfectly fair statement of the two positions, the difference between which, Mr. Lhamon thinks, "threatens another cleavage" among us. It need not produce another "cleavage" if approached in the spirit of Christ, and with a supreme desire to know and do his will, and to "keep the unity of the Spirit in the bond of peace." Nothing should be said or done hastily or in a partisan spirit. Caricature of each other's position gets us nowhere. Only a careful consideration of the whole subject in the light of New Testament teaching and precedent is likely to lead to conclusions that will bear the test of time and experience. Of course our conception of the New Testament, as to whether its writings possessed authority only for the generation in which they were produced, or whether they were intended to be a guide and inspiration for the church of all ages, will have much to do in shaping our conclusions. Fundamentally it is a question of what is involved in loyalty to Jesus Christ as head of the church, on the part of our local congregations. On its practical side it will raise such questions as: What would be the effect on the pedobaptist world of such modifications of our practice? Would they not regard it as a triumph of their view of the ordinance, or as a plan for winning proselytes from their ranks? Of course it would erect a new barrier between us and the great Baptist family, which has stood so long and so faithfully by their convictions of New Testament teaching on this subject, and between whom and the Disciples there is a growing sense of brotherhood. We need not mention the effect of such action on the Disciples themselves in their present state of mind on the subject.

Those who have studied the subject of Christian union very carefully know that baptism is not the chief obstacle to such unity. The denominational spirit which lies back of all our differences, and which we believe is diminishing, though yet powerful, is the Himalaya among the lesser peaks which separate God's people. It is all the more formidable because it is not recognized as evil by those who are most under its influence. We must be patient, and trust to spiritual growth, under providential guidance to solve the problem.

J. H. GARRISON.

Los Angeles, Cal.

## THE SUNDAY SCHOOL

### The Missionary Urge of the Gospel

**T**HERE is a deep undercurrent in these lessons—have you felt it? Strong and constant there is the missionary urge. Onward, outward, on and on it pulls. Paul, who is sensitive to the leading of the Spirit, follows this holy impulse. Mark that word, "sensitive"—it is chosen carefully. We often wonder how the Spirit directed these early men. While we do not deny the miraculous, we do not seek the miraculous. Only the word "miracle" can cover the resurrection. Other miracles occurred. When we meet them we acknowledge them with joy, glorying in the power and purpose of Almighty God. However, we do not take that short cut when it is unnecessary. When you depend upon miracles you get out of the way of employing the good and regular laws which God constantly honors to carry out his will. Did it ever occur to you that God is even more in a regular law than in a miracle? Which requires the most power and will, to hold the sun in the heavens for an hour or so, or to cause the sun to sweep regularly around its vast orbit with such perfect regularity that clocks may be set by its movements? Which requires the most purpose and power, to turn a few jars of water into wine, suddenly, or to cause the vineyards upon a thousand hills for ten thousand years to yield regularly the purple cluster and the rich, refreshing fluid? There is only one answer. When with all your heart you believe in God, all the rest becomes merely a matter of just how he works. It is God at work all the time and his supreme arm is upholding the universe.

Did the Holy Spirit go out of business with the apostolic age? Did he cease to guide men when the last great apostle lay down to rest? We do not think so. Give all the value you will to the written record; lift to its highest place your blessed Bible and we will follow you all the way, but we simply do not believe that all of God's revelation is wrapt up in those pages. God is bigger than the Bible. The Bible is a sure guide. Its records are unique and priceless. We always square our findings by its rules and especially by the Spirit of Jesus, but to say that we must limit all of our knowledge of the Father to that book would be like a boy limiting his relations to his living father to a series of letters that he received from that father while he was in college. God is alive and working. Jesus is alive and working with his Father, the Holy Spirit is abroad in the world striving with men and leading those who will be led into ever higher and more useful ways. To deny this would be like denying God. If you say that it is not so, you may only be confessing that it has never been so for you and that is all.

Now Paul and his companions were led by the Spirit. This glorious gospel may easily be abused. Ignorant men may fancy that they are led by God when they are only impelled by lower motives. But will you deny the direct power of the Spirit to such men as Judson, Brooks, Beecher, Paton, Livingstone, Moody or Spurgeon?

Did you ever have this experience: A great decision was before you. Your own mind seemed incapable of reaching a conclusion. Your friends did not agree. Then you went into the silence, you opened up your soul to God, you put aside any selfish motives, you prayed with all your heart and soul, then you waited and the whole matter seemed to clear and a way seemed to open which in after years you knew to be God's leading. Did you never rise from your knees with a glowing soul, with a mighty new resolve and with a new power to do what God had given you to perform? "Thy will be done"—it is, among other things, a missionary will. God opened the

door into Europe—what a tremendous opportunity! The ways into other Asia Minor cities seemed barred, but the Holy Spirit impressed upon the sensitive soul of Paul the will of God that he should cross into Europe. Athens, Corinth, Rome, Spain—the new world, the following of the westward trend of the star of empire—the salvation of the Gauls, Britons and Saxons—all this and more lay behind this supreme decision. O, for sensitized souls—like perfect films.

JOHN R. EWERS.

## BOOKS

**THE DIRECTION OF HUMAN EVOLUTION.** By Edwin Grant Conklin. The thinking man who considers the long line of man's ascent, his present successes and failures, and the millions of years yet to come to this earth, must some time or other ask himself, "What next?" Will man go on living as long as the earth lives or will he be thrown into the discard and be replaced by some other animal more capable of meeting new and unforeseen conditions?

To those who dislike the idea of man as a biologic failure Professor Conklin gives pleasant reassurance. He shows that the human race has improved but little in the last 20,000 years, and probably none in the last 5,000. He produces evidences in favor of the stand that man has reached a maximum of specialization, and finally concludes that "there is no probability that a higher animal than man will ever appear on the earth." However, in order to guard against the criticism of those who place a greater reliance in the fossils than he does, he makes the supplementary conclusion that if such an animal does come into existence he will be a descendant of present-day man. Since even the paleontologist believes that, the conclusions are safe one way or the other. But in either case it is plain that all man has to work with and to look up to is man; however much we may belittle humanity, wail over its imperfections, or curse its iniquities, it is to this same humanity that we must look for progress if progress there is to be.

But again Professor Conklin reassures. The fact that biological evolution can do little more for man does not mean that social evolution has come to a standstill. Man is just beginning to evolve efficiently in a social way, and his beginnings promise well. The breaking down of social barriers, the intermingling of various races, and the increase, however spasmodic and uncertain, of human cooperation, seem to offer the greatest promise for man's advancement. Professor Conklin is sure that "within the next five or ten thousand years at most" there will be an intimate commingling of all human types. This commingling, with the resulting combinations and recombinations of characters, will give humanity a diversity that it has never known before, and in the opinion of Professor Conklin, this diversity is much to be desired.

So far as the book deals with biological phases of human evolution it is both valuable and interesting. But the treatment of social evolution, and the biological foundations of society, and human beliefs, are far less clear and worth while. Professor Conklin speaks of "freedom of nations and races" rather than freedom of individuals as the "biological ideal of freedom," and attempts to prove his point by a far-fetched analogy to cells in the human body. The discussion of biology in relation to religion contains almost nothing that is new, and little that shows progressive thought. But the statement that the law of entail, under which civilization has struggled so long, is aristocratic, while the law of Mendel, a law of nature, is democratic, promises much. Professor Conklin does not deny that there are millions of people of inferior mental capabilities; he has proved that in the first part of his book. But he does deny that any aristocratic form of government, whether benevolent or otherwise, or any ready-made form of genetics, can do much to better conditions. He believes that progress is a job for everyone, and until everyone accepts his share of the work little can be accomplished.

C. L. F.

\*International Uniform lesson for August 28, "From Asia to Europe." Scripture, Acts 16:6-18

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Methodists Will Observe an Important Anniversary

The one hundred and fiftieth anniversary of the arrival in this country of Francis Asbury will be celebrated by Methodists throughout the land on October 27. Asbury was consecrated as a general superintendent by John Wesley, and given full power to represent the new movement in America. Methodism has nowhere in the world come to such size and power as in this country, and it would seem that part of the credit for this achievement is due to the life and labors of this great leader.

## Knights of Columbus Plan Work in Italy

Following the expressed wish of the pope, the Knights of Columbus in their recent meeting in California voted a million dollars with which to inaugurate work in Italy of a social service character. It is denied that this is a counter movement to Methodism in Rome, but the denial is not convincing to all. Catholic churches were slow in developing the social service devices of the Christian associations, but this new work of the Knights of Columbus is a beginning.

## President Does Not Play Sunday Golf

The press recently announced that President Harding does not play Sunday golf. This deference to the Sunday customs of America has aroused throughout the country a great deal of favorable comment. Third Presbyterian church of Chicago recently took a rising vote of its membership on a proposition to send the President a telegram of congratulation. The minister, Rev. Charles S. Stevens, in his sermon said: "President Harding by his refusal to join his 'golf cabinet' on the links on Sundays has set a good example for the American people to follow. He has shown that he believes in remembering the Sabbath day to keep it holy."

## Church Workers' Conference a Great Success

The Episcopalians of the middle west were interested in a conference for church workers which was opened in Racine, Wis., July 12. The weather was so hot that the classes and lectures were held out of doors, but this did not in any way diminish the enrollment. The attendance grew from 250 at the opening to over 300. Religious education was stressed in the conference and experts were brought in from various cities. Among these were Rev. Charles H. Boynton, Rev. Victor Hoag, Miss Vera Noyes and Rev. R. S. Chambers. Dean Lutkin of Northwestern University attended the conference, and a choir under his direction sang a mass.

## School Requires Professors to Be Evangelists

New requirements have been made for the professors in Southwestern Theological Seminary of Ft. Worth. In addition

to their teaching duties they will be required to hold two series of evangelistic meetings in Baptist churches each year. Thus professors will be required to test out their theories in practice. The notion that the preaching should all be evangelistic is inadequate, but the Watchman-Examiner is quite right in suggesting that "It would do professors good to make some application of their own teaching. In some instances it would be pretty hard on the churches, but it would help the professors every time."

## Dr. R. J. Campbell Honored in San Francisco

Dr. R. J. Campbell, the well-known British preacher, is in San Francisco this summer filling the pulpit of First Congregational church. A banquet was held in his honor recently which was attended by many eminent Episcopalians and Congregationalists, the occasion being characterized by a fine spirit of comity. Bishop Nichols of the Episcopal church confessed that he had been the "broker" to arrange the connection between the church and the minister. Dr. Campbell spoke in his happiest vein, and devoted his remarks to the question of friendship between Great Britain and the United States. He assured his audience that Great Britain had the greatest esteem for the people and the government of the United States.

## Brave Rector Fights Race Prejudice

Rev. Philip S. Irwin, archdeacon of the Episcopal church and head of the work of the Episcopal church among South Florida Negroes, was recently carried out into the woods, whipped on his bare back, and covered with tar and feathers. He is a white man and had been accused of preaching race equality. The Dade county grand jury is making an investigation of the outrage, and the point of view of the community is shown by the instructions given by the judge, who asserts that while the constitution guarantees the right of free speech, this right must be "exercised in harmony with the time-honored traditions of a people." Though given forty-eight hours to leave town, Mr. Irwin remained at his task to face his calumniators. Bishop Mann was sent for at once. He came to Miami and investigated the charges against the rector. He found Mr. Irwin altogether guiltless of the alleged utterances for which Mr. Irwin was flogged. The bishop gave a statement to the public press and made an appeal to the mayor. The mayor agreed to give temporary protection, but could give no assurances of continued protection. In view of the advice of the leading citizens of Miami that the priest leave town, the bishop at last decided to transfer him, as a measure to protect his life. The local branch of the American Legion had brought definite information that the priest was to be lynched. The bishop asked the town for funds to transport the priest who had been so unjustly handled, but no funds were forthcoming, so he gave his

own note at the bank for five hundred dollars. The whole incident reflects the state of intelligence that prevails in some of the more benighted communities of the southland and indicates that the race question is a problem of the white man far more than it is a problem of the black.

## Celebrations of Eddy Centenary

Mrs. Mary Baker Eddy regarded birthdays as illusory. On account of this fact there were divided counsels among the leading Scientists of the country over the propriety of observing the centenary of the birth of Mrs. Eddy. In spite of this difference of opinion, there were celebrations in a number of cities. At Bow, N. H., the birthplace of the religious teacher, there was a celebration in which the governor was on the program. On the birthday, Mrs. Augusta E. Stetson of New York printed a full page advertisement setting forth her tribute to Mrs. Eddy. Mrs. Stetson is the independent leader who has made much trouble for the authorities of the church. In her advertisement she makes the following astonishing statement with regard to the place of Mrs. Eddy among the spiritual forces of the universe: "Again I affirm, what was possible for Jesus Christ, the masculine representative of the fatherhood of God, is possible for Mary Baker Eddy, the feminine representative of the motherhood of God; and for anyone to deny her the ability to demonstrate Christ's teaching which she promulgated in 'Science and Health with Key to the Scriptures' and her other writings, is evidence of the so-called carnal mind which has always resisted the law of God, eternal life." From these utterances it would seem as if the Trinity is about to be enlarged by the admission of a new person.

## Second Ordained Woman Passes Away

The idea of women entering the pulpit and preaching is not so modern as some may think it. Not long since, the second woman to be ordained in the United States passed away. Rev. Phoebe A. Hanaford was a member of the Universalist denomination and was ordained in 1868. She held pastorates in Newport, Jersey City and New Haven. She retired from the ministry in 1891, and died at the age of 92. At the time of her ordination it was said that she was the fourth woman minister to be ordained in the history of the world.

## Baptist Creed-Maker Is Named

During all the discussions of the "million dollar creed" at the Northern Baptist Convention, the donor of the conditional million and three-quarters dollars to the Home Missionary Society was unnamed. The cat is out of the bag now, however, and in spite of the wishes of the California capitalist, it is now known that the money was offered by M. C. Treat of Pasadena.



### Methodist Protestants Getting Wise About Revivalism

The reports of trail-hitters at the various evangelistic meetings over the country no longer dazzle the eyes of religious leaders as they once did. The Methodist Protestant in telling the story of a certain popular evangelist and his work comes to this bit of homely philosophy about the whole matter. It says: "It is the fish you string who help the church and whom the church helps. It is hardly true that you can have a hundred conversions and but twenty-five receptions. You must be counting the nibbles."

### Federal Council Congratulates President Harding

When the Federal Council of Churches, along with the National Catholic Welfare Council, designated June 5 as Disarmament Sunday, they urged President Harding to call a conference of the nations on disarmament. Inasmuch as the President has seen fit to call such a conference, the religious leaders of the country are naturally greatly pleased. Dr. Robert E. Speer, president of the Federal Council, has sent to President Harding a letter. From this the following sentences are taken: "The Federal Council of the Church of Christ in America, through its Commission on International Justice and Good-will, desires to express to you its profound satisfaction in your invitation to other nations to join in a conference on the limitation of armaments. We rejoice in the step thus taken and earnestly hope that it may lead to some concerted plan by which general disarmament may be brought about. We are convinced that this action would be of incalculable significance, in making larger funds available for the constructive tasks of peace, in removing suspicion and misunderstanding among the nations, in abolishing war and in promoting international goodwill and brotherhood."

### Gasoline Road to Church Achievement

A list of the methods employed by indigent churches for the raising of church funds would be a long and interesting one. The Men's Club of the Episcopal church of Waycross, Ga., recently heard an address from their new rector, Rev. E. W. Halleck, on the activities of men's clubs in Louisville. The men of Waycross were "inspired" to proceed at once to raise funds for the erection of a parish house. They propose to erect a gasoline filling station on a vacant lot held by the church, and from the profits of this station to secure funds to be used in the erection of the new parish house. This may be a bit unusual but at least it is a big improvement on the church fair.

### Where Pennsylvania's Money Went

Twenty-one states of America provide for constitutional prohibition of the giving of state funds to institutions that are privately directed. Fifteen others make an exception to this rule in favor of institutions that care for children and de-

fectives who would otherwise become wards of the state. In Pennsylvania the chief justice of the supreme court has recently written a decision which will have a far-reaching effect in respect to this question. His opinion prohibits the giving of state aid to sectarian institutions in Pennsylvania. How this money has been going in the past is in some measure indicated by the following proposed figures for the coming year, appropriations which are now made illegal: "Protestant institutions, \$183,500; Jewish institutions, \$220,000; Catholic institutions, \$1,680,000." It will be seen at a glance that through the well-known ability of Roman Catholic ecclesiastics in political manipulation, they have been able to secure a share of the state funds entirely disproportionate to the church's strength in the state.

### Hits at Jazz Music in the Sunday School

Prof. H. Augustine Smith led the singing at the recent meeting of the Ohio Sunday School Association. He spoke at a banquet on music in the Sunday School and struck straight out against the jazz music which for many years has been supposed to be the kind of music children like. In the course of his address he named ten hymns which he thought should be sung in all denominations, and which should be learned by all Sunday school children. These are: "Faith of Our Fathers," "A Mighty Fortress Is Our God," "Dear Lord and Master of Mankind," "O Master Let Me Walk With Thee," "Jesus, Lover of My Soul," "In the Cross of Christ I Glory," "Stand Up, Stand Up for Jesus," "Onward Christian Soldiers," "Christian

## Labor Sunday Is At Hand

LABOR Sunday this year assumes an importance in the ecclesiastical year which it has seldom had. The widespread unemployment with the practical certainty that the country is approaching a winter fraught with suffering and unhappiness makes the appeal of the Commission on the Church and Social Service one of peculiar timeliness.

The commission wisely restricts the field of discussion on Labor Sunday in these words: "When the pulpit speaks on human relations in industry it is not undertaking to advise the engineer or manager about the technique of management or machine process. It is simply trying to apply its gospel to the relationships between men in the working world. It cannot be too strongly asserted that the preacher has a specialty as well as the engineer. Machinery, buying, selling, finance—these are matters of which he has only incidental knowledge. But relations of persons to one another constitute a moral and religious question, and so lie inevitably in the preacher's field."

Strong emphasis will be given this year to the idea of industrial democracy. The idea that any employer may be an irresponsible despot is declared to be quite out of harmony with the political democracy under which the nation is at the present time living. In this connection the commission says: "In an industrial age there can be no real brotherhood of man unless there is brotherhood in industry. Mr. John D. Rockefeller, Jr., has put the matter well: 'Surely it is not consistent for us as Americans to demand democracy in government and practice autocracy in industry.' Of similar import is the recent statement of one of the foremost labor leaders that to political citizenship must now be added industrial citizenship. Political democracy leads to industrial democracy because a nation trained in school and church and state to democratic relationships will inevitably carry these same principles into industry. The growing sense of manhood and responsibility in the workers tends in the same direction. There can no longer be satisfactory relationships under an auto-

cratic shop rule, any more than in an autocratic state. Arbitrary control leads to class war, which is as contrary to Christian principles as any other war."

One of the big ideas involved in the present reform of industry is that the manufacturer and business man has the same obligation to the public as the professional man. In this connection the commission says: "Of course business cannot be run without an adequate financial return. The services of physicians, teachers and even of ministers, require compensation. But the primary motive in these professions is assumed to be service. A Christian society will try to put business under the same motive; it will purge itself of all ruinous competition and substitute for it a cooperation that preserves initiative, and all the stimulus of competitive enterprise without its war-like methods. The Kingdom of God is built through service and sacrifice; it cannot be built out of selfishness and with the motive of profit dominating, nor can it ever be built apart from the daily activities of men."

It has of late been often objected that all the preaching on the industrial question has been directed to the employers. No human disagreement is ever altogether one-sided. That employees sometimes practice sabotage on industry, shirk their rightful responsibilities, organize factional disturbances out of mere caprice is well known to those who study industry first-handed instead of in books. In this connection the words of the commission may have an application: "Let the church keep the comprehensive social point of view. It is not and cannot be partisan. It is, and should be, the shepherd of all; rich and poor, radical and conservative, employer and employed. Class distinctions or conflicting selfish interests have no permanent place in the kingdom of God. The church may find itself, in the defence of right relations, temporarily supporting the claims of a particular individual or group, but it is not, and cannot be, partisan. Its platform is the sermon on the mount. Its function is to promote good will and to secure social justice."

Dost Thou See Them" and "Blest Be the Tie That Binds."

#### America Has a Tower of Pisa

The celebrated leaning tower of Pisa is one of the objects of interest to the people who tour Italy. Not so pronounced is the leaning of the tower of New Old South church of Boston. Nevertheless it does lean, and the angle of its inclination is growing greater from year to year. Whether this will eventually endanger the building is not stated. Meanwhile the tower of the old historic building in which the congregation once worshipped stands straight and true. What a chance there is for the opponents of the new theology to draw a parable from this curious circumstance!

#### Poet of Italy Espouses the Christian Faith

The American Bible Society has a fresh case in hand to support its contention that the Bible is an evangelistic agency. In Italy is a poet by the name of Giovanni Papini, who all his life long had an aversion to religion. The war bowled him over, as it did so many others, and he began to seek an explanation of the mystery of life. After reading vainly in history and philosophy he took up the New Testament. The reading of this neglected document converted him to the Christian religion and he now devotes his talented pen to the furtherance of the gospel of Jesus Christ.

#### Orthodox Church Circulates Tracts

Nearly every kind of fad religion has gotten on with the aid of a system of tracts but this method of disseminating religious truth has not been very effectively used by the orthodox churches. Rev. A. Reilly Copeland, pastor of Central Presbyterian church of Denton, Texas, now has a large selection of tracts at work in his section of Texas, and a layman is in charge of the distribution. Literature bags with thirty pockets each are placed in popular places through the city. The announcements of the local church are upon the literature.

#### "The Order of the Golden Lilies"

The Publicity Bureau of the Y. W. C. A. reports a unique organization of women that is being formed in America as a branch of the American Women's Legion. The new organization is called "The Order of the Golden Lilies." The members of the new organization are those who now have relatives buried in France and who intend to leave the bodies of these relatives where they now rest. The new organization asserts that the government will take better care of those graves and for a longer time than would be given to graves in the homeland. The example of the Roosevelt family in leaving the body of Quentin Roosevelt in France is quoted.

#### Veteran Minister Cared for By His Church

Central Christian church of Lexington, Ky., has voted to make Dr. I. J. Spencer

pastor emeritus. The state of Dr. Spencer's health has greatly interfered with his work the past year, and this gracious act of the congregation will relieve him from active pastoral duties while making adequate provision for his needs. For the first year his full salary will be paid, and after that the retiring salary will be two-thirds the amount he is now receiving. Should Mrs. Spencer survive him, she will receive one-half this latter amount. Dr. Spencer will be set free to engage in such occasional forms of Christian service as he may have the strength for. He will hold evangelistic meetings at times, write for the religious press, and in other ways promote the general cause of religion in the church.

#### Dr. Conwell Has Lived His Philosophy

Dr. Russell H. Conwell, pastor of Baptist Temple in Philadelphia, has lived his own philosophy of life. He has never depreciated the power of money as a force for accomplishing good in the world, but has on many occasions dealt hard blows to the miser. His lecture, "Acres of Diamonds," has been a home-ly appeal to the man in every community to find right around him the sources of

wealth and power. The diamonds are in your own back yard. Dr. Conwell has been so interested in riches that he has carried on a study of some of the rich men of the world. He asserts that of 4,043 millionaires studied, 3,708 began life without a dollar. He also asserts that according to statistics compiled in Massachusetts, only one rich man's son in 117 ever dies rich. Dr. Conwell has had an income for many years of fifty thousand dollars a year, which is probably not equaled by very many American preachers. At the end of each month he pays his debts, balances his books and gives away the balance, whatever that happens to be.

**NEW YORK** Central Christian Church  
DR. F. S. IDLEMAN, 142 WEST 81st ST.  
"A Friendly Church"

**Community Minister**—The Secretary of the Vermont Congregational Conference would like to correspond with men whose tastes and experience seem to fit them for leadership of community churches. C. C. Merrill, 33 Brookes Ave., Burlington, Vt.

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# A Startling Memory Feat That You Can Do

How I learned the secret in one evening. It has helped me every day

WHEN my old friend Faulkner invited me to a dinner party at his house, I little thought it would be the direct means of getting me a one-hundred-and-fifty per cent. increase in salary. Yet it was, and here is the way it all came about.

Toward the close of the evening things began to drag a bit, as they often do at parties. Finally some one suggested the old idea of having every one do a "stunt." Some sang, others forced weird sounds out of the piano, recited, told stories, and so on.

Then it came to MacDonald's turn. He was a quiet sort of chap, with an air about him that reminded one of the old saying that "still waters run deep." He said he had a simple "stunt" which he hoped we would like. He selected me to assist him. First he asked to be blindfolded securely to prove there was no trickery in it. Those present were to call out twenty-five numbers of three figures each, such as 161, 249, and so on. He asked me to write down the numbers as they were called.

This was done. MacDonald then astounded everyone by repeating the entire list of twenty-five numbers backwards and forwards. Then he asked people to request numbers by positions, such as the eighth number called, the fourth number, and so on. Instantly he repeated back the exact number in the position called. He did this with the entire list—over and over again, without making a single mistake.

Then MacDonald asked that a pack of cards be shuffled and called out to him in their order. This was done. Still blindfolded, he instantly named the cards in their order backwards and forwards. And then, to further amaze us, he gave us the number of any card counting from the top, or the card for any number.

You may well imagine our amazement at MacDonald's remarkable feat. You naturally expect to see a thing of this sort on the stage, and even then you look upon it as a trick. But to see it done by an everyday business man, in plain view of every one, blindfolded and under conditions which make trickery impossible, is astonishing, to say the least.

ON the way home that night I asked MacDonald how it was done. He said there was really nothing to it—simply a memory feat, the key to which anyone could easily learn in one evening. Then he told me that the reason most people have had memories is because they leave memory development to chance. Anyone could do what he had done, and develop a good memory, he said, by following a few simple rules. And then he told me exactly how to do it. At the time I little thought that evening would prove to be one of the most eventful in my life, but such it proved to be.

What MacDonald told me I took to heart. In one evening I made remarkable strides toward improving my memory and it was but a question of days before I learned to do exactly what he had done. At first I amused myself with my new-found ability by amusing people at parties. My "memory-feat," as my friends called it, surely made a hit. Every one was talking about it, and I was showered with invitations for all sorts of affairs. If any one were to ask me how quickly to develop social popularity, I would tell him to learn my memory "feat"—but that is apart from what I want to tell you.

The most gratifying thing about the improvement of my memory was the remarkable way it helped me in business. Much to my surprise I discovered that my memory training had literally put a razor edge on my brain. My brain had become clearer, quicker, keener. I felt that I was fast acquiring that mental grasp and alertness I had so often admired in men who were spoken of as "wonders" and "geniuses."

The next thing I noticed was a marked improvement in my conversational powers. Formerly my talk was halting and disconnected. I never could think of things to say until the conversation was over. And then, when it was too late, I would always think of apt and striking things I "might have said." But now I can think like a flash. When I am talking I never have to hesitate for the right word, the right expression or the right thing to say. It seems that all I have to do is to start to talk and instantly I find myself saying the very thing I want to say to make the greatest impression on people.

It wasn't long before my new-found ability to remember things and to say the right thing at the right time attracted the attention of our president. He got in the habit of calling me in whenever he wanted facts about

the business. As he expressed himself to me, "You can always tell me instantly what I want to know, while the other fellows annoy me by dodging out of the office and saying 'I'll look it up.'"

I FOUND that my ability to remember helped me wonderfully in dealing with other people, particularly in committee meetings. When a discussion opens up the man who can back up his statements quickly with a string of definite facts and figures usually dominates the others. Time and again I have won people to my way of thinking simply because I could instantly recall facts and figures. While I'm proud of my triumphs in this respect, I often feel sorry for the ill-at-ease look of the other men who cannot hold up their end in the argument because they cannot recall facts instantly. It seems as though I never forget anything. Every fact I now put in my mind is as clear and as easy to recall instantly as though it were written before me in plain black and white.

We all hear a lot about the importance of sound judgment. People who ought to know say that a man cannot begin to exercise sound judgment until he is forty to fifty years of age. But I have disproved all that. I have found that sound judgment is nothing more than the ability to weigh and judge facts in their relation to each other. Memory is the basis of sound judgment. I am only thirty-two but many times I have been complimented on having the judgment of a man of forty-five. I take no personal credit for this—it is all due to the way I trained my memory.

THESE are only a few of the hundreds of ways I have proved by my trained memory. No longer do I suffer the humiliation of meeting men I know and not being able to recall their names. The moment I see a man his name flashes to my mind, together with a string of facts about him. I always liked to read, but usually forgot most of it. Now I find it easy to recall what I have read. Another surprising thing is that I can now master a subject in considerably less time than before. Price lists, market quotations, data of all kinds, I can recall in detail almost at will. I rarely make a mistake.

My vocabulary, too, has increased wonderfully. Whenever I see a striking word or expression, I memorize it and use it in my dictation or conversation. This has put a remarkable sparkle and pulling power into my conversation and business letters. And the remarkable part of it all is that I can now do my day's work quicker and with much less effort, simply because my mind works like a flash and I do not have to keep stopping to look things up.

All this is extremely satisfying to me, of course. But the best part of it all is that since my memory first attracted the attention of our president, my salary has steadily been increased. Today it is many times greater than it was the day MacDonald got me interested in improving my memory.

WHAT MacDonald told me that eventful evening was this: "Get Roth's Memory Course." I did. That is how I learned to do all the remarkable things I have told you above. The Publishers of the Roth Memory Course—The Independent Corporation—are so confident that it will also show you how to



develop a remarkable memory that they will gladly send the Course to you on approval.

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# The 20<sup>th</sup> Century Quarterly

*Senior Edition—for ages 17 to 70*  
*Intermediate Edition—for ages 13 to 16*

**L**AST week announcement was made of the publication, beginning with the autumn quarter, of the **Intermediate Edition** of the 20th Century Quarterly, Senior edition of which has been published for three years. The most important thing about such a publication is the list of contributors. Here is the list of the men who are making this new quarterly, which covers the International Uniform Lessons for scholars between the ages of 13 and 16.

**Joseph Myers, Jr.**, of Kansas City. One of the most brilliant students ever graduated from Transylvania College, Lexington, Ky.; a newspaper man; teacher of a live high school class. Mr. Myers will conduct the department, "The Lesson in a Nutshell."

**Herbert L. Willett, Jr.**, of Cambridge, Mass. Has had his training in the University of Chicago and at Harvard University. Having been three years as a professor in Syrian Protestant College, at Beirut, Mr. Willett is well fitted to conduct the department, "Making Difficult Points Clear." He is also a contributor to the Senior edition of the Quarterly.

**John R. Ewers**, of Pittsburgh, Pa. As minister of one of the great churches of the Steel City and as a teacher with remarkable power to bring Bible truth to bear upon practical life problems, Mr. Ewers will find a most congenial task in conducting the department, "At Grips With the Lesson." Mr. Ewers has made himself famous by his lesson talks in the Senior edition of the Quarterly and in The Christian Century.

**Ernest Bournier Allen**, of Chicago. Minister for many years at Marion Lawrence's (Congregational) church, in Toledo, O. At present minister of Pilgrim Church, Oak Park, Chicago. Well known as author and brilliant teacher. Dr. Allen will conduct the question department, entitled "Can You Answer?" He will also contribute the "Prayer Thought" for each week.

**Thomas Curtis Clark**, of The Christian Century staff, is the editor of the new Quarterly, as he is also editor of the Senior edition.

*This Quarterly treats the International  
Uniform Lessons. It is undenominational*

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